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Printed in Canada
Postage paid at St. Catharines, Ont., and Lewiston, N.Y. — see page 2.

Calvinist C

8th year of publication, No. 1859, ber 12, 1982

Peace through nuclear armament or disarmament?

GRAND RAPIDS (RES NE) — "The moment man resorts to the use of means of violence, he has failed in all sorts of ways" (Archbishop of Canterbury; cited by Rev. J. Goumare). "The nuclear weapon is a symptom of a disease that is far more serious than we are sometimes aware of. That disease is lust for power ..." (Rev. J. Goumare). "People in the Third World are bewildered about the enormous amounts expended on weapons in the first and second world in which often their own governments participate while in their own land there is desperate poverty" (Dr. H.A.M. Fiolet). "I am afraid that if the armed forces should disappear, Christianity will also have disappeared from the world" (Jan Rohaan, recently sworn-in lieutenant in Dutch army). "The greater the piety of the church people, the greater their leaning on the army and defense" (conscientious objector Wout van Andel). "I left the Church for I could no longer pray with fellow-Christians to the same supreme Being. Fellow-Christians who do not passionately reject the violence of war ... I doubt" (Willem Pauli, former professional army man).

These are some of the voices heard in the September 15, 1982 issue of *Centraal Weekblad* which is devoted in its entirety to the question of how far a nation may or should go in defending itself against armed aggression particularly the nuclear threat.

A discussion in *Centraal Weekblad* among Prof. J. Verkuyl, former member of Parliament M.W. Schakel, and Dr. B. Rietveld (as moderator) highlights the enormity of the issue. The basic question is: "Where lies the boundary in the defense of our freedom?" Both Verkuyl and Schakel relate a profound experience they each had years ago. In May 1940, overwhelmed by the Germans with their superior weapons in a battle in which 5 of his 33 men were killed in the first day of the war, Schakel solemnly vowed to the Lord that he would never give in to any form of pacifism that would result in giving the army weapons that were inferior to those of the enemy. Schakel regards this as a significant ethical guideline. By contrast, Verkuyl, during a Lord's Supper celebration when he was interned in a Japanese concentration camp, after the bombs had dropped on Hiroshima and Nagasaki, vowed to the Lord that he would do everything in his power to fight those weapons.

According to Verkuyl, the deployment of weapons of mass destruction is primarily a question of ethics, not of military strategy. He rejoices in the mounting resistance (in America, the World Council of Churches, the position of IKV - Interchurch Peace Consultation of The Netherlands) to nuclear weapons. Schakel opposes that viewpoint for, he contends, nuclear pacifism detracts from the sword the government rightly bears. He points to the imperialism of Russian communism that since 1945 gobbled up one nation after another.

For Verkuyl, opposing nuclear weapons is a matter of principle. "I am not a radical pacifist nor an anarchist. I am also in favour of a collective security system. But one is not free in the choice of means." These weapons must be outlawed, as has been done with bacteriological and chemical weapons. Schakel agrees that atomic weapons are demonic, yet because the enemy has them, we should have them too. The nuclear umbrella has a real deterrent effect. Rietveld adds that conventional weapons are no less demonic. However, radical pacifism means detaching oneself from history. It can happen that in order to fight injustice one must kill or sacrifice one's own life.

All three men agreed that the ethical allowability of nuclear weapons is a periphery question. The root evil is modern secularization of which we today reap the evil fruits. Needed is genuine Scriptural righteousness. Verkuyl stresses that in the communication of the gospel four aspects must be closely interrelated: the proclamation of the Word, the promotion of community, diakonia, and the struggle against injustice and the promotion of righteousness. In some way all must go together though the relative emphasis on each may vary.

While kids play, teacher goes to school

October 21 and 22 marked the OCSTA (Ontario Christian School Teachers Association) Convention. Some 500 teachers met in the buildings of the Hamilton Christian schools and Immanuel Chr. Ref. Church. (See report on page 8).

Priceless page from rare Bible found in England

LONDON, (EP) — A British scholar has discovered a priceless page from an eighth-century English Bible wrapped around land records in a house in Dorset, the Guardian newspaper reported October 18.

John Fuggles, library adviser for Britain's National Trust historic and conservation society, was going through real estate documents in a room at the house — recently acquired by the trust — when he found the page from the Ceolfrid Bible, the paper said. Dating from the year 713, the Ceolfrid Bible is considered one of the rarest and most ancient documents in the English language.

A few pages from the Bible, originally intended as a gift for the pope, have survived and are a treasured exhibit at the British Library in London.

Alberta sweep makes some weep

Wally Vandekleut

The results of the November 2, Alberta elections are history. The Conservatives captured 75 of the 79 legislative seats, thereby gaining the biggest majority they have ever held. Only two NDP and two independent MLAs were elected.

The Western Canada Concept party lost the only seat it had won as a result of a by-election last year. The liberals managed to win only 1.8 percent of the popular vote.

Calvinist Contact polled some of its readers the day after the elections. Jake Vanderschaaf, Executive Assistant to Nick Taylor, Liberal leader and candidate, who lost for the fourth time, said that he had never seen a political machine as well organized and as frightening as that of the PCs. "The tentacles of the PC machine into people's lives financially and psychologically run very deep. Another thing which has greatly contributed to the PC victory is their practice of having constituency offices open — paid for by taxpayers' money — from one election to the next, which have served as year-round campaign headquarters."

Jim Visser, active Alberta member of Citizens for Public Justice, said that he was very disappointed. "I had hoped that the NDP would get more votes. I'm not an old NDPer but their platform was healthy compared to the PC's. In terms of energy, small business and social problems it was more sensible. With this election result, CPJ should now become a shadow cabinet, concentrating on the different portfolios, analyzing issues and proposing various alternatives."

Ko Vanderlaan, CLAC Alberta agent, has a lot of questions about the results. "Now we have absolutely no opposition to speak of. The undecided vote which was up to 30 percent a week before the election went to the PCs. Why?

"There is a large element of fear; if we don't vote for Lougheed what do we end up with? The role of the CRC community has probably been a very divided, frustrated one. While the electorate voted probably with its wallet, the CRC community probably voted on single issues — education, labour, land use.

"It seems that in Alberta we're looking for a smooth running administration not a government. People like security. We either have to run independent Christians in order to raise basic philosophical issues or keep making the moralistic choices of single issues."

John Kolkman, Research and Policy Coordinator for the Christian Farmers Federation finds that it is much more desirable to have more of a balance in the legislation. "Concerning CCF's focus on land use the Conservative government has not been that supportive. A landslide victory becomes a prescription for arrogance.

"In the past, Lougheed ignored his opponents in the legislature. He seems to think that when you're not on the Conservative team, you're not in step with Alberta."

And finally, Kathy VanderGrift, Policy Coordinator with URGE, an urban reform group in Edmonton, finds it tragic that no real issues were dealt with. "I see a blatant self-interest politics operating and this worries me. It parallels some of the things happening south of the border. I see a strong challenge for Christians to speak to this self-interest kind of politics."

In this issue:
Carl Tuyl on major assemblies

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Viewpoint

Clowning to Glory

Arend and Mike Geisterfer

We had about twenty-five trick-or-treaters come by for candy last Saturday night. There were about five E.T.s, three ghosts and a clown. I remember the clown best of all: its face was painted up in bright flashy colours, a happy-face with a huge red smile stretching from ear-to-ear. It made me want to laugh, that is, until I took a closer look. Then I noticed something strange. Real tears were coming from its eyes. Someone, it seems, had stolen her bag of candy.

I was thinking about that clown yesterday as I walked across campus to my office in the university. At first glance, campus life seems idyllic, a youthful haven of cheerfulness and carefree innocence. The students are, for the most part, young, idealistic, full of expectation and at the same time free from all the anxieties and frustrations of the adult world.

Yet, appearances can be misleading.

We might like to believe that the period of youth is all that it's cut out to be, but that would be to mistake the clown's face for the human being underneath. We adults sometimes forget that the young are as subject to the vagaries of the human condition as we ourselves are. Even more so sometimes.

They must play the clown and be the human too.

If I'm ever tempted to think that being young is as fun and easy as everyone seems to think it is, I need only reflect on my own youth. I didn't much feel like a clown back then. Recently orphaned, I was a stranger struggling to make it in a strange country. Though I was young, I was also lonely and more than a little frightened. It wasn't much fun.

The thought of marriage terrified me. I remember one time walking past a furniture store and seeing the price of a complete setting of furniture for newlyweds. It was much too expensive for me, and the thought of never being able to afford such a set brought out all of my insecurities about the future. I remember vowing never to get married, or at least never to have children because I wouldn't be able to pay all the bills.

Thirty years and eight children later, I realized that most of my fears were unfounded. The Lord provided me with many good things — a loving wife, a family and meaningful work — sometimes even before I knew I needed them. In fact, I sometimes wonder if my youth might have been a little less traumatic had I had more faith that the Lord would be with me.

Thinking thoughts like that always reminds me of my age. Somehow it seems so much easier to solve the problems of youth when one is fifty rather than twenty. The difference, of course, is that as a fifty-year-old I know from experience that the Lord always provides. That allows me to live a bit more comfortably with the uncertainties of life. My twenty-year old son, on the other hand, is not so fortunate. He has not had the benefit of my wealth of experience. It's not that he doesn't have faith. It's just that he doesn't know what the future holds and it's the not knowing that frightens him.

It is like dying. I have no doubt that death will perhaps be one of the most rewarding things ever to happen to me. Yet, I must confess that the thought of such a drastic and all-encompassing change in my life-style leaves me a little disconcerted. I really don't know what to expect.

It's the same for my son. It wasn't until a few years ago that he ever had to deal with the problems of independence and insecurity that are a part of becoming a young adult. His father always had all the answers (or so he thought) and whenever he had a problem he just came to me for help.

It's not so easy for either of us anymore.

Sometimes we don't seem to communicate so well. When something is bothering him, he doesn't come right out and tell me like he used to. In fact, we talk so little now it is easy for me to forget that he may be having a difficult time of things.

Many times I have to remind myself that the better part of communication is not talking, but listening. Not just with my ears, but with my whole being. An anxious glance or an act of defiance are sometimes more effective modes of communication than words.

Even if I am listening, how do I respond? Do I ignore him? Castigate him? Do I tell him to pack his bags and never come back? Or do I sit down and share some of my own insecurities with him, letting him know that he's not alone with his fears and anxieties?

Moving from a childhood state of dependency and security into the uncertain world of adulthood is a little frightening. So is growing old. We are like pilgrims at different points on the same journey; we can support each other but we can't do the walking for the other. That's the hard part about being human: suffering can appear to be a very lonely experience. But we know all about appearances, don't we?

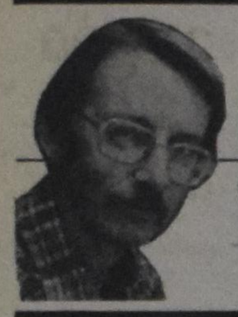
I may never be able to fully identify with the suffering of another person, but there is Someone who can. He is the one who became human so that we might have hope, the one by whose wounds we are healed and by whose death and resurrection, death itself loses its sting. Underneath the shallow veneer of this earthly life is a brilliant Light.

Jesus Christ.

I really believe that. So does my son. He just seems to clown around a bit more than I do.

Arend Geisterfer is Campus Minister for the Christian Reformed Church at McMaster University in Hamilton, Ontario. He is 52. His son Mike, 23, drives a schoolbus while preparing to enter med school. He spent a year as a volunteer with CRWM in Honduras last year.

The centre does not hold



Bert Witvoet

Sweet and Sour

For twelve years we have brought our limping, suffering vehicles to Fred and Bill, the only two licensed mechanics in the village. Sometimes we would have to call on their flashing-light ambulance service to have our 1965 Peugeot stationwagon or 1972 Chevy van towed in for emergency service.

If I got stuck anywhere in the city of Toronto, I could pick up the phone, dial their number and ask Fred or Bill to come over and help. They would be there within the hour. I could walk out after they had repaired the vehicle without paying on the spot. They would "straighten that out" the next time I would be around.

Last week I walked into the familiar service station on the corner of Islington and Gamble to ask either Bill or Fred for some advice on my chain saw. But I was met by a strange looking fellow who called himself Rocco.

Where were Bill and Fred?

They had moved out yesterday.

Just like that? Gone? Moved out?

That's right. Could he help me? ....

That afternoon my wife and I went to the municipal building in Maple to fill in a ballot at the advanced poll for the November 8 municipal elections. My wife is a returning officer and has to vote in advance; I won't be in town to vote that day. Who did we run into of all people? Bill.

"Hey man, what's happenin'? What did you guys do?"

"We sold out."

"Why?"

"We got an offer we couldn't resist on Thursday. On Friday we were out."

"What are you going to do now?"

"Oh, we'll look for another place somewhere in the area. But this time we don't want a gas pump."

Bill began to explain to us how he and Fred had worked together for some twenty years and how they want to work together again, but this time without any young fellows to serve as apprentice to run the pumps. Their experience was that they weren't dedicated enough. They themselves had to run to the pumps because "the young guys" didn't move fast enough. One of the guys was Bill's son ...

We entered the polling station. One of the candidates running for regional counsellor was still on the ballot even though we had heard on the news that his candidacy had been successfully challenged in court by another candidate. The man apparently did not reside in our township and was thus disqualified. But the returning officer told us that his name was staying on. A last minute appeal (the candidate was renting campaign facilities in the township and claimed that this satisfied residence qualifications) had left the issue in doubt again so that the chief electoral officer had made the decision to leave his name on.

Well, my wife and I cast our votes, but you might say that we were a little less secure about our station in life than we were before. Here in the time space of one day we had heard about 1) the quick sale of a service station, bringing to a sudden end, what you might call, "a meaningful automotive relationship," 2) the lack of commitment on the part of several young workers who had passed through Bill and Fred's garage, and 3) the presumption of a complete stranger that renting campaign facilities constitutes residency and qualifies him for regional counsellor in the Town of Vaughan.

What is this world coming to? You can't depend on anyone.

I must be getting older. Here I am doing what I never want to do: lamenting and joining the chorus of "Things aren't what they used to be."

All of it is a sign of our times, though. No doubt about it. But I wouldn't blame the younger generation for it.

Isn't it significant that Bill's own son lacks the kind of motivation that his father and partner are looking for? And why couldn't they have succeeded in training one young fellow to become a decent mechanic? And what about that sudden decision to sell an established business because someone made an offer they couldn't resist? Aren't Bill and Fred, too, actively promoting a lifestyle that doesn't acknowledge the importance of relationships and accountability? Just like the opportunistic candidate for regional counsellor?

Oh, father Abraham. This fluidity is not what you had in mind when you became a sojourner with no abiding place, is it?

Calvinist Contact

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Accounting: Helen VanOostveen
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Circulation: Anje Buma
Design: Jeanette Jensma-Narrie
Typesetting: Kim Fraser, Laurie Payette

Edmonton Editor: Wilma Binnema-VanderSchaaf

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Margaret Griffioen-293-3936
Vancouver
Irwin De Vries
Advertising
Display advertising deadline is Wednesday noon of the preceeding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Subscriptions
$20.00 for one year and $36.00 for two years. Overseas by Airmail $55.00. Surface mail $28.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON
Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3
U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 13th and 27th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.

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Letters

Surround Mr. Bout with love and prayers

Dear Sir:
I am having difficulty finding words to express the emotions I felt while reading your last issue of C.C. I refer especially to Rev. Bout's article defending his decision to leave the Christian Reformed Church. I experienced a very deep sorrow that he chose that course of action. I was grieved that the church has lost a man with those very real concerns about the future of the CRC.

What bothered me even more, however, was the editorial written by Mr. Witvoet about Bout's article. While writing for the Banner, Mr. Witvoet's articles were entitled "Welcome to my Perch," which leaves the impression that the writer has something to share with his reader as he has invited him up to his "perch." Perhaps now, however, his editorials should be entitled: "Listen to what I have to say from my perch," as he has put himself in a position to judge and criticize. This can be very beneficial if it's done in a loving and constructive manner.

How much greater service would Mr. Witvoet have done for himself, his paper, and his church, had he either said nothing at all and let Bout speak for himself or else offer some words of hope or direction to a very troubled man.

I agree that Bout should not have abandoned his congregation and his denomination, and I have personally written him to tell him so, but I have also told him that we will surround him with our prayers in the hope that God will send a great measure of His Spirit to work in Bout's heart, that he may see the error of his ways and return to us, the "church." A man with his convictions and concerns for the future of the CRC can be a very great asset to our denomination.

I sadly missed that concern for Bout or the church in your editorial. Your comments were very factual and to the point. Bout was wrong, classis deposed him, Bowmanville should call another minister.

Mr. Witvoet, please, welcome us back onto your perch and don't sweep us under the newspaper that was placed under the perch on the bottom of the cage. I hope that your tone on such an emotional matter will not set the course for editorials to follow.

Mark Zylstra,
Jordan Station, Ont.

Bout's article resounds with truth and honesty

Dear Sir:
Thank God there are still ministers of the Word who dare to voice, with courage their convictions!

Rev.Harry Bout's article resounds with truth and honesty, a rare commodity in Christian Reformed circles today. Perhaps his Biblical viewpoint made Calvinist Contact uncomfortable and, consequently, we were given only a portion of his article. A sad situation indeed, as I found his statements refreshing and reassuring in face of the conforming, liberal attitudes of many in the denomination today.

The church is in dire need of a return to Scriptural truths, but when leaders find it necessary to depose a man of God, we are facing tragic times indeed.

May the Lord continue to guide and sustain Rev. Harry Bout and his family during this difficult time. We are praying for you.

Mrs. G.A. Vander Meer,
Thornton, Ont.

Let's not label the man

Dear Sir:
I do not know what the unpublished 2/3's of the article said, but this I do know, that Mr. Bert Witvoet's blanket condemnation was both incorrect and most unfair. To state rather authoritatively that Bout's objections were likely inspired by fear is a most presumptuous attempt at discrediting his words, in the first place, is incorrect, in the second place and in the third place, it clouds the issues.

I am not involved in the situation in any way, so I feel I am in a good position to be objective. Out of concern for both parties I spoke to both sides. Had Witvoet done that before he passed judgment, he would have made some enlightening discoveries. He would have learned that it is indeed concern and not fear that prompted Mr. Bout. He would also have discovered that it was not Bout's objections that were the problem. Though Witvoet is free to disagree with them, many unafraid and sincere Christians, including CRC ministers, share Bout's concern with trends in the CRC.

The problem that needed classical intervention was how Mr. Bout proposed to deal with his objections. Classis has dealt with that and let us leave that with them, because that was not the issue in the article. The issue is the worrisome trends in the church.

In fairness to Mr. Bout, and also in fairness to the church, let us not label the man and file him away to forget. Let us listen fairly to what he has to say, weigh each item of criticism and learn from those points which are justified.

To all, on both sides of the issue, I quote what Paul said to the Corinthians (1 Cor. 10:12) "Therefore, let he who thinks he stands, beware, lest he fall."

Coby Veenstra-
Van Duyvenvoorde,
Hampton Ont.

Wants Edmontonians to see show

Dear Sir:
On Saturday, November 27, the fourth annual arts and crafts show will open its doors at North Edmonton Christian School. This event has stirred great interest among the CRC people of Edmonton from year to year.

In a way it is a pity that Edmonton is not exactly next door for us who live in Ontario or Eastern Canada. Edmontonians should not miss the opportunity to visit the exhibition where productions of not a few Christian artists await their inspection, approval and understanding.

I happened to hear of the coming show through friendly contacts and am resolved to call the attention of potential visitors to the event. I myself will, I am afraid, have to be content with a report in Calvinist Contact. I do hope C.C. will find the room to give an informative reportage.

Go see the work of oil painter Jim Cupido, (We wonder why Mr. Martens mentions him first. Jim did not marry his sister-in-law by any chance? - Ed.) photographer Ray Schraa, Marilyn Elyck specializing in calligraphy, Bert Koning who makes charcoal drawings, and many others who will pass the review stand in Calvinist Contact after the show has closed its doors (Do we have a choice? - Ed.)

The promotion and propogation of Christian art, especially in Canada, deserves our support, for are not artists people with special abilities and a special dimension to their soul, qualities which, like knowledge, surpass rubies - and dollars - in value?

John Martens,
Listowel, Ont.

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Church

Youth pastor's aims for congregational involvement

I had opportunity to attend the Fifth Annual Youth Pastor's Congress in Estes Park, Colorado, a few weeks ago. It was an exciting and busy time of lectures, seminars, workshops, and discussions with colleagues from other denominations. Throughout the week, I had opportunity to meet with some of the recognized youth ministry leaders of North America. I was able to ask a lot of questions and to go through a process of evaluation of our own youth ministry program here in West End. The discussions were very helpful.

One of the most striking notes from the discussions I had with other youth pastors was the basic directional difference between us. Our goal at West End is to include as much of the congregation as possible in youth ministry while their goal was and is to do most of it themselves.

A lot of my colleagues were very interested in our structure of youth ministry and how it functions. I was asked to write an article for a *National Youth Ministry* magazine outlining our ministry. I readily accepted, since it will give our Christian Reformed Church's approach to the ministry some much-needed exposure.

H. de Ruyter,
Youth pastor,
West End Chr. Ref. Church,
Edmonton, AB

Maranatha Church supports a girls' home

We hope to have a special collection for *"Turning Point Girls' Home"* in Ridgeway near Port Colborne, Ontario. During the recent open house more than 200 people viewed the girls' home and the property. The old farm house is being remodelled at this time at a cost of $65,000.00. When it is finished, the home will house 12 girls and staff. The centre will provide a live-in program administered by a Christian staff. Girls from across Canada will be admitted to the program on the basis of interviews by special counsellors.

Why do we care? Because Jesus cares for us. Shall we then not return love to those who perhaps have never felt real love and concern?

Our work won't be easy, but with our Lord leading us and the support of your prayers, we can do the work God has given us. Turning Point is supported by our deacons.

Maranatha Chr. Ref. Church,
St. Catharines, ON

How West End intends to witness

God has called us to be his servants and witnesses to all mankind, not only in distant places like Nigeria, but also right here in The West End area.

To honour and obey the Great Commission of our Lord, to "go into all the world and proclaim the gospel," the Outreach Committee has developed some plans to assist us as a congregation in fulfilling this calling.

What has been done? An invitational pamphlet that features an artistic sketch of our church building has been designed by Dan Van Heyst. It tells our neighbours where we are, who we are and what we proclaim. It ends with an open invitation to worship with us.

Council designated the area between Stony Plain Road (North), 95 Ave. (South), 156 St. (West) and 142 St. (East) as our neighbouring community. All people in this area will receive our invitation.

Just one pamphlet you may ask? No, there will be more. A second one will give more detailed information about our activities such as our young people's society. In a third one we may invite our neighbours for a special program. We pray to the Lord that a fourth one will be needed.

Who is going to do all that work? This effort requires the committed participation of the entire congregation. We are going to do it! You too! Not only the Outreach Committee members, but all of us. To coordinate the activities of each geographical district and to ensure that a sufficient number of members will participate in the distribution, each geographical district will need one person in charge.

West End Chr. Ref. Church,
Edmonton, AB

Pastoral Pondering

Worship services should not be static

When you add up the changes that have been introduced in the more than nine years I have been here, it is surprising to see how many there are.

We began by introducing the children's story as part of the morning service. Later church school for children ages 8 through 12 was organized during the evening service. Our two or three offerings per service were reduced to one offering plus boxes near exists for the budget envelopes. We added an offertory prayer as preparation for our giving. The reading of the law was varied with quotations from the New Testament as well as the Old. A lot of work went into preparing the green "songbook" which gives us an opportunity for praise with contemporary songs. In the evening service we now have more participation from the congregation. Some of us share good things the Lord has done and there are also the prayer requests. We recite the creed, or sometimes we sing it, and special music is an almost regular feature. We use different forms and liturgies, sometimes with responsive reading. The number of times we celebrate communion has increased and the communion liturgy has been improved. And now, at the conclusion of the service we sing the choral amen. Perhaps I have missed a few things, but this already adds up to twelve changes.

Do you like it? Hopefully everybody does or will like them, although some not right away. Our primary concern should be: whether we are obedient. Is what we are doing biblical? Is it meaningful? Does it meet God's needs and ours? Does it fit our times? Are we in touch with what is going on in the church at large?

Why change? I think it is important to keep the reasons for introducing change continually before us. But there must be a good reason for all we do!

First, we should remember that worship according to scripture must be by the people, not necessarily for them. We tend to be content in the comfortable pew and let the minister do it all. Recital of the creed, responsive reading, and prayer requests are attempts to involve the congregation actively in worship. Another effort to have people express themselves in praise to God is the encouragement to develop talent. Variety Night, such as we had a few weeks ago, brings out and encourages that talent. Some sing, some play instruments, some write and/or recite poetry in praise of God, some paint, and others do other things. These talents are not just for private enjoyment or entertainment in the world, but they can and must be used in worship.

Secondly, it is important that the service is for everyone. Usually the children were forgotten and the service was a long bore for them. Their involvement is essential and is important to them. They have taught us to smile and even to laugh in worship.

Thirdly, the service is a time of joy and praise. We rejoice in God and, therefore, there must be time to share the great things God has done.

Some of us have felt for a long time that there must be room for spontaneous contributions. If that means on the spur of the moment participation, it is, in my opinion, dangerous as you never know what you get. Council is responsible for ensuring that whatever is said or done is edifying, and that it glorifies God. You will never be sure of that, unless you know what is to be said or done. Our Lord is worthy of only the best. On the spur of the moment contributions are not well prepared or rehearsed.

These are some of the things we have done and why we did them. Let us never really settle down. May we always have the strong desire to improve, to grow, to do better in ministering to the Lord. Nothing but the best will do!

Rev. J. Quartel,
from: "Calvin Communicating"
a quarterly church magazine of
Calvin Chr. Ref. Church,
Ottawa, ON

Church News

Christian Reformed

Called

— to Smithers, BC, Rev. A. De Jager of Rehoboth CRC of Bowmanville, Ont.

Accepted

— to First CRC of Medicine Hat, Alta., Candidate Merlyn Ten Pass

— to Kitchener, Ont., Rev. J. Kuntz of Covenant CRC, St. Catharines

— to Pembroke, Ont., Candidate Kenneth Ritsema

— to Helena, MT, Rev. C. Pool of Tillsonburg, Ont.

Address changes

— Merlyn Ten Pass, 414 4th St., N.W., Medicine Hat, Alta., T1A 6N1

— New Life Community Church, 8765 Government St., Burnaby, BC V3N 4G9; Tel: (604) 420-0761

— New Stated Clerk for Classis Chatham: Rev. D. Miedema, 447 Sydenham St., Dresden, ON N0P 1M0

Serving Abroad

Letters from missionaries that have appeared in church bulletins.

Greetings!

Come and meet some of our friends here in Gbundapi, Sierra Leone.

Howa is a beautiful young woman who spends her days preparing food and caring for her family. Fanning, cleaning, and pounding rice are back-breaking jobs but she does them with a graceful ease that makes them look simple. The clothes must be carried to the river to be washed and the open fires over which the rice cooks must be tended. She is marvelously patient and has a radiant smile which certainly comes in handy when, in practising language, my Mende runs out and there's nothing else to do.

Gina is a young fisherman full of ambition and agility. The latter is most important when he sets out to do his job. The canoe dug out of a tree trunk used by most fishermen rises only a few inches above the waterline. To maneuver this precarious vessel is an art. To stand up and be able to cast a net from it is a miracle.

Last week a woman gave birth to premature triplets. One died at birth. Because the nearest hospital has no incubators or intravenous supplies anyway, we helped the mother care for her babies at home. But the babies died after only a few days. Multiple births are a sign of fertility and good fortune in this culture, but often they don't survive.

The Krim staff has been hopping and bopping from house to house. The Reurinks (builder) have moved to one of the villages down the river to begin completion of the houses there. We have moved into our permanent home and Spalings (agriculture) are now our neighbours in the guest house where we lived before. Then we rent a third house in Gbundapi where Pat De Vries (nurse) is living until her house is completed.

Confused? I can't blame you. Sometimes we don't know who is where! But, with a new field, temporary homes and doubling up are to be expected.

It's the rainy season. Our home overlooks a grassy swamp which has been transformed into a shimmering lake in only two weeks! It's not unusual to get five inches of rain in 24 hours. This time of year rice is scarce and terribly expensive when available. Some families with cassava farms can turn to this potato-like root to keep themselves fed, but many go hungry before the harvest in January.

The rain dampens our spirits occasionally but we try to continue to "walk in the light of the Lord" and keep the devil from his attempt to drag us down into the darkness of idleness, frustration, selfishness, and sickness. The hunger, the power of Islam, and the diseases at the same time challenge us and make our task seem insurmountable.

But it's often in the little things that we as Christians are able to spread the warmth and compassion of Christ - a piece of bread and a warm cup of coffee for an old feeble grandfather. A touch of the hand or a short prayer to ask for the life of a child. The Lord works in mysterious ways, his wonders to perform.

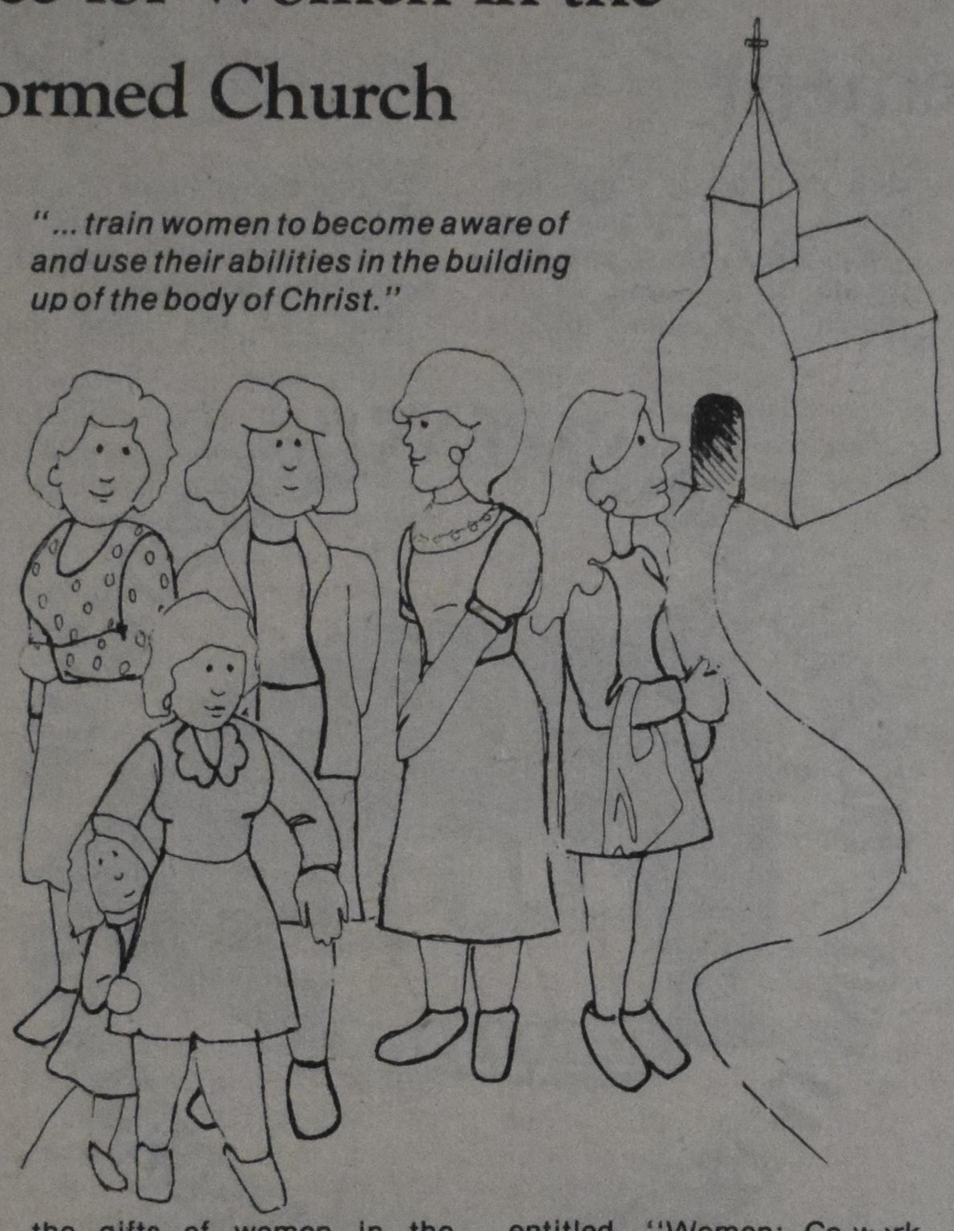
Shalom, Dirk and Joanne Booy, Private Mail Bag 656, Pujehun Sierra Leone, West Africa; Zion Chr. Ref. Church, Oshawa, ON

Women

The Committee for Women in the Christian Reformed Church

Johanna Peetoom

"... train women to become aware of and use their abilities in the building up of the body of Christ."



On September 24-25 the Committee for Women in the Christian Reformed Church held a retreat at Indian Trails Camp in Grand Rapids, Michigan. The CW-CRC has been in existence for a few years and is "... an independent group of persons concerned with the role of women in the church ..." They publish a bi-monthly newsletter and a number of other publications for the use of study groups, for example, 'What is Headship,' a study and discussion guide edited by Joan D. Flikkema.

"Know-how" describes the leaders of this committee. They are Christian women, many with degrees, competent professionals: professors, teachers, business women, mothers, grandmothers, housewives. Some are allowed to exercise their gifts in local congregations, others are not yet allowed to vote in theirs.

These women believe "that the ordination of women to ecclesiastical office is the Spirit-directed outcome of the teachings of Scripture. Therefore, our ultimate objective is the equal participation of both women and men in the life of the church." To this end the Committee intends "to work toward the full expression of the gifts of women in the church, to support, encourage and train women to become aware of and use their abilities in the building up of the body of Christ."

This was my first meeting with the Committee and its supporters, and I came away from it encouraged and filled with information. Friday evening's keynote address was entitled, "Women: Co-workers in Home, Church and Society." In it Helen Westra drew on her years of experience serving the Church in many capacities, currently with the CRWRC in refugee settlement and diaconal development.

This discerning woman touched me especially when she observed that the current ecclesiastical structure is not God's will for the Church. The Church fails to see that it has been shaped by the secular view which holds that women are sex objects and, therefore, subordinates. Women cannot and may not support a theology that excludes them from ecclesiastical office. They are equipped with gifts and they must inform the church that these are available. Not to do so is not humility, but laziness. She concluded her address with quotations from Proverbs 31.

A lively discussion followed her presentation, after which delegates had opportunity to attend any one of four sectionals.

Saturday morning began with a Bible study session, focussed on Deborah and adapted from a chapter in "Women like Us" (by Maggie Mason, Word Books, 1978). This was followed by a worship service led by Rev. Cleo Ludwick, chaplain to Adolescents at Pine Rest Christian hospital. In her meditation she drew attention to the fact that Jesus acted against the tradition of his day by addressing men and women as equals. He healed women, liberated them from their special handicaps, and thereby freed them for service. "The other disciples" she called her meditation. "You are the other disciples" she charged her audience. "God acts through you and the only way you will be known is by how you act."

Nola Opperwal, Bible researcher for Eerdmans publishers, assisted with the service, and after the meditation we celebrated communion in a moving and enriching way. The doxology, "I love Thy Kingdom, Lord" seemed especially appropriate.

After the worship service a number of smaller group discussions on a variety of topics, were offered. Some seventy people attended this retreat, and among them were four Ontarions. Joan Flikkema, executive secretary of CW-CRC encouraged me to help form a similar organization in Canada. If you are interested, please write me at 74 Fountainbleau Drive, Willowdale, ON M2M 1N9. It would seem to me that this kind of activity can only help women make a greater contribution to the church.

World Day of Prayer liturgies reviewed

Christina Plezier

Both the Women's Inter-church Council of Canada (WICC) and the National Association of Evangelicals (NAE) have prepared liturgies which may be used at World Day of Prayer services to be held on March 4, 1983. Although they have been developed from different perspectives, they are both good, and I would recommend either one.

WICC's liturgy is prepared each year by women of a different nation. This time, the authors are from Caribbean countries. This makes it interesting, because how you view the working out of your Christian faith depends so much on your background. The theme this year is 'new persons in Christ.'

For Caribbean women this theme is particularly meaningful, since they live in countries that are emerging from a colonial past, superstition and exploitation into independence, and searching for a new identity. Although they have been blessed with beauty in nature and varied cultures, they also suffer from poverty, injustices and illiteracy. Christian women are looking for a renewal of their lives and those of their countrymen by means of the renewal process worked through the atoning blood of Jesus Christ.

The liturgy shows that the many problems present during Jesus' day are still with us, and his gospel of love and salvation is as valid to the world now as it was then. A sensitive message is being brought here that will help to raise awareness of conditions in developing nations. Resource sheets are included that explain the social history and present situation in the Caribbean.

While WICC material is always prepared with a focus on women, this is not the case for NAE liturgies. But then, there is no reason why World Day of Prayer should be mainly a woman's concern. The NAE liturgy is titled "In His Image" and its theme deals with the church as God's family. As stated in its introduction, the purpose is to illustrate spiritual vibrancy as a prerequisite to living out roles of servant, prophet and leader in the family of God. This liturgy provides a good frame on which to build a meaningful service. It can be used as is, but serves more appropriately as a base for a more extensive program. It combines a spiritual basis for what the task for the church and its members ought to be in this world. It includes some examples of men whose faith had great influence. The result is a message that should inspire participants to live a holy lifestyle.

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News - International

The Dutch Peace movement

Ben Vandezande

News

"Help rid the world of nuclear weapons. Let it begin in The Netherlands."

This slogan sums up one of the main goals of the Dutch Interchurch Peace Council (IKV). Council is moving from making general comments about the arms race to making some specific proposals.

While visiting Canada, a representative of the IKV defended the Council as making a unique contribution to the European "peace movement." That movement is made up of at least three elements: 1) environmentalists; 2) new left-socialists; and 3) Christians.

The council has challenged others by suggesting that Holland make the first move in reducing nuclear weaponry. By letting the other side see that we will reduce there may follow a staged elimination of nuclear weapons or at least the prevention of new weapons such as the cruise missile. Such a move according to the IKV demonstrates our trust in the Lord and not in weapons for our security.

The momentum for this proposal came from two corners: In 1980 the General Synod of The Netherlands Reformed Church took the position that all nuclear weapons should be unilaterally removed from The Netherlands as a first step in a new effort to curb the nuclear arms race. Before this decision was made, there was a year-long debate at all levels in the church. This action marked a move from expressing concern to suggesting concrete political implications of that concern.

The same type of discussion is happening in the Roman Catholic church and many other smaller denominations. The Interchurch Peace Council (IKV) has said it wants to move beyond calls for concern to concrete proposals.

The IKV has made the anti-nuke issue a top priority. This has meant a too narrow focus on one issue. Some of the more positive proposals for development and peace get lost in IKV's work. These are left for the smaller church groups to work out.

The IKV is a fairly loose organization with no single group in control. The process of decision-making is more along the line of consultation and concensus.

It was founded in 1966 in order to promote "peace work in local congregations." It took on the present focus in 1977 when IKV launched a campaign to rid Holland of its nuclear weapons. That was the year of the Neutron bomb. The massive demonstrations against this bomb put the nuclear issue front and centre in the minds of the people. The IKV has since played a large role in keeping it there.

This campaign climaxed on November 21, 1981, with a mass demonstration of 400,000 people in Amsterdam. Here the IKV proposed that the Dutch government withdraw from the agreement with NATO to place new weapons on European soil and particularly in Holland. So the slogan "Help rid the world of nuclear weapons. Let it begin in The Netherlands" was born.

The "peace movement" in Europe is a large influence on world public opinion. The IKV is playing a key role in that. It is not clear whether the IKV will be able to get agreement on much more than an "anti-nuke" policy. For now, that remains its focus in Europe.

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News-Canada

Is Bill C-10 a threat to freedom?

Ben Vandezande

Changes in legislation governing the rules and procedures of non-profit corporations usually receive very little attention. It's pretty boring stuff. Bill C-10, currently before the House of Commons is a classic case. It is identical to a bill introduced in 1979 during the short Conservative rule, and the examination of it at that time caused hardly a ripple.

Well, things have changed. Bill C-10 is sending shock waves across the churches in Canada. They have been told by Mr. Albert Cooper (P.C.) MP for Peace River, that there are clauses in this bill that "may dramatically affect the churches' right to speak out on moral issues in our country." He went on to warn that this bill could give the courts the power to reinstate a disciplined member of a church if the member could prove his actions were not contrary to the laws of the land.

That warning and others like it have sent the churches searching for advice. Is this true? Is Bill C-10 a threat to religious freedom?

The Honourable Andre Ouellet, Minister of Consumer and Corporate Affairs, says that he "bitterly deplores" the false interpretation given to one section of the act. He told a May 11 meeting in Ottawa that this bill is not "part of a Machiavellian plot on the part of the government to limit the churches' responsibility."

Background on Bill C-10

Bill C-10 was introduced for first reading in the House of Commons on April 16, 1980. It received second reading on December 17, 1981. The intent of the bill is to do some "housekeeping" changes with regard to the old legislation that governs non-profit groups such as the Chamber of Commerce, The Red Cross, the C.R.W.R.C. and several churches. In short, any non-profit group that is federally incorporated (this does not include C.R.C. churches). The bill is based on a two volume study by Peter Cummings. When the government changed the Canada Business Corporations Act (C.B.C.A.) in 1975 one major revision was to strengthen the rights and remedies of minority shareholders. Under the old law a member could not take action against the corporation *if the management of the corporation felt it was not in the interests of the corporation to take action.*

A corporation could under the old laws discipline a member without reason and without allowing that member to be heard. One of the fundamental rules of fairness ("natural justice") is the rule that both sides must be heard. Bill C-10 has tried to implement these principles.

In fact, it is intended not only to allow a member to be heard but to seek redress where the corporation has acted unfairly.

It *is* important to allow both sides to be heard. There have been instances where a group or a cult have acted very high-handedly to ignore any rights of a member in being heard in a discipline case. These sections are an attempt to overcome such unfairness. But as one commentator put it, "That is not to say that the existence of those individual rights which are intended to be a shield for individual members will not ultimately become a sword."

Specific clauses of Bill C-10

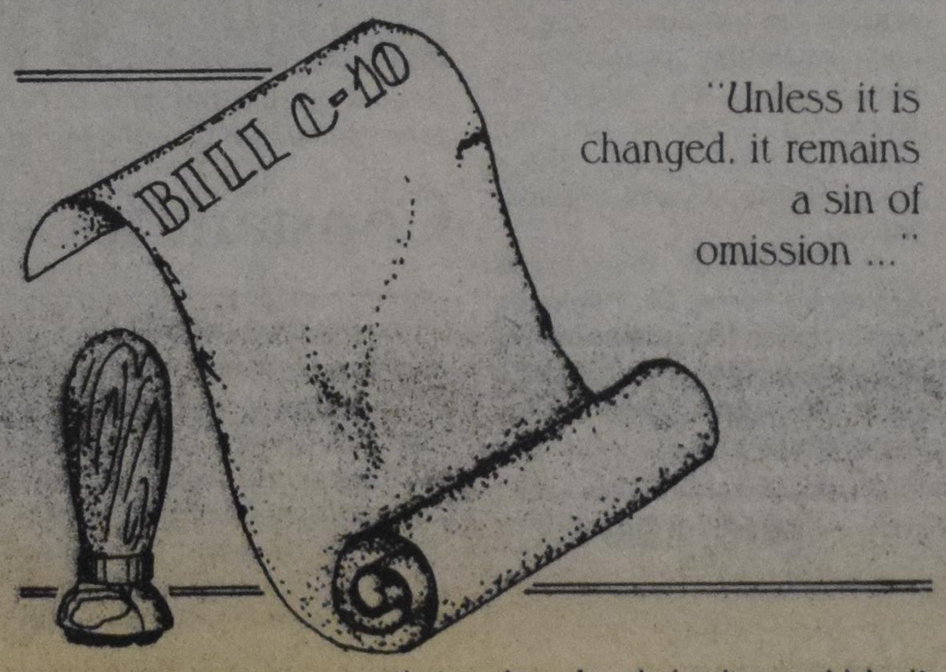
It is important to note from the outset that there is much good about C-10. However, it is vague at some crucial points and at other points quite out of line.

The bill does *not* take away a group's right to discipline a member. Section 114 and 115 calls for a fair hearing according to the articles and by-laws of the corporation. This discipline must be exercised in accordance with principles of natural justice.

Section 214 is the most controversial clause of the bill. Under this provision a member may apply to a court if (s)he feels that the corporation has acted in a manner "*that is oppressive or unfairly prejudicial to or, that unfairly disregards the interests of any member ... the court may make an order to rectify the matters complained of.*"

This order may include several possible actions i.e. changing the by-laws or even dissolving the corporation! It is the duty of the government to supervise the fairness of the by-laws of a non-profit corporation. But does this section not lead to possible interference in the internal arrangements of non-profit organizations?

It should be recognized that



"Unless it is changed, it remains a sin of omission ..."

the member must prove that the action of the corporation has been *oppressive* or *unfairly prejudicial*. The Bill does suggest some pretty extreme actions before the court would act. It must also be kept in mind that the courts have not typically stepped in to interfere in the internal arrangements of an organization unless they are *highly irregular*.

In a letter Mr. Ouellet stated, "this bill encompasses a wide variety of non-profit organizations. In many the rules of conduct need to be spelled out clearly and the rights of the members protected against unconscionable management."

And yet, we may not assume complete innocence on the part of courts either. Section 214 give sweeping powers without any qualifications or limitations. How will future courts define what is "oppressive"? What if future courts go the American route which often leads to protection of individual rights to absurdity? At present, we may have a sense that churches or other groups are not vulnerable but laws like this won't change for some time. Different interpretations at a later time would leave many groups vulnerable to abuse.

More seriously what happens when the internal code of conduct of a group or church is more strict than the law of the land?

This is not unusual. But if the group disciplines a member for behaviour which it considers wrong but the law of the land accepts as legal, could such discipline not be considered oppressive?

A case in point comes out of the Supreme Court of Saskatchewan where a Catholic school board was allowed to fire a stenographer because she was living in a common-law relationship. At issue was the right of the school as a non-profit group to set such ethical standards for its employees.

Another problem comes up when we look realistically at the person who has been disciplined. It will be rare that (s)he will accept that discipline in good grace. (S)he will be quick to go to the courts for appeal *even though* (s)he has had a fair hearing. In this context it is important to note that section 215 says the court does not have to consider the fact that other members of the group approved of the disciplinary action.

In a letter to Mr. Ouellet, Arie Van Eek suggests that, "the group's rights to determine its own due process is being put in jeopardy because the individual is given the right to appeal to a secular court. To us it appears that secular law would be judged to take precedent over the group's rights."

In the Christian Reformed Church matters of natural law have been built into Church Order. Does Bill C-10 put the churches' standards, independence and rules into question if Bill C-10 becomes law? It appears so.

What happens next?

On June 2, 1982, he moved to clarify the bill by means of Standing Order 43. Sections 114 to 116 were removed from the bill. This meant that the very section which allows a *corporation* to discipline its members has been removed. Mr. Ouellet left in section 214 which still allows a member to appeal to a court if he has been treated in a "manner that is oppressive or unfairly prejudicial."

This does not clarify anything. It still leaves the matter open for confusion. The courts still have sweeping powers that can override the rights of the groups.

Mr. Ouellet has said this is not a sinister plot that is *consciously* planned to limit the churches' or other groups' responsibility. Bill C-10 may not be a sin of commission. Unless it is changed it remains a sin of omission. And that still makes it wrong.

Anyone wishing to make their views known should write:

The Hon. Andre Ouellet, Minister of Consumer and Corporate Affairs, House of Commons, Ottawa.

Mr. Ray Skelly, Room 747, House of Commons, Ottawa, (NDP critic).

Mr. Don Blankarn, Room 458D, House of Commons, Ottawa, (P.C. critic).

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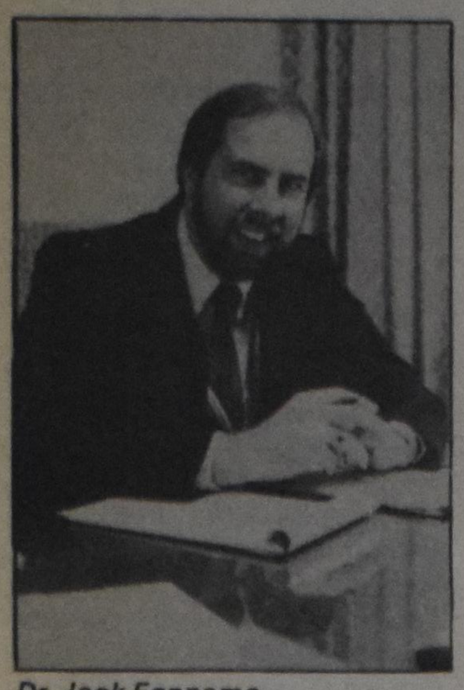


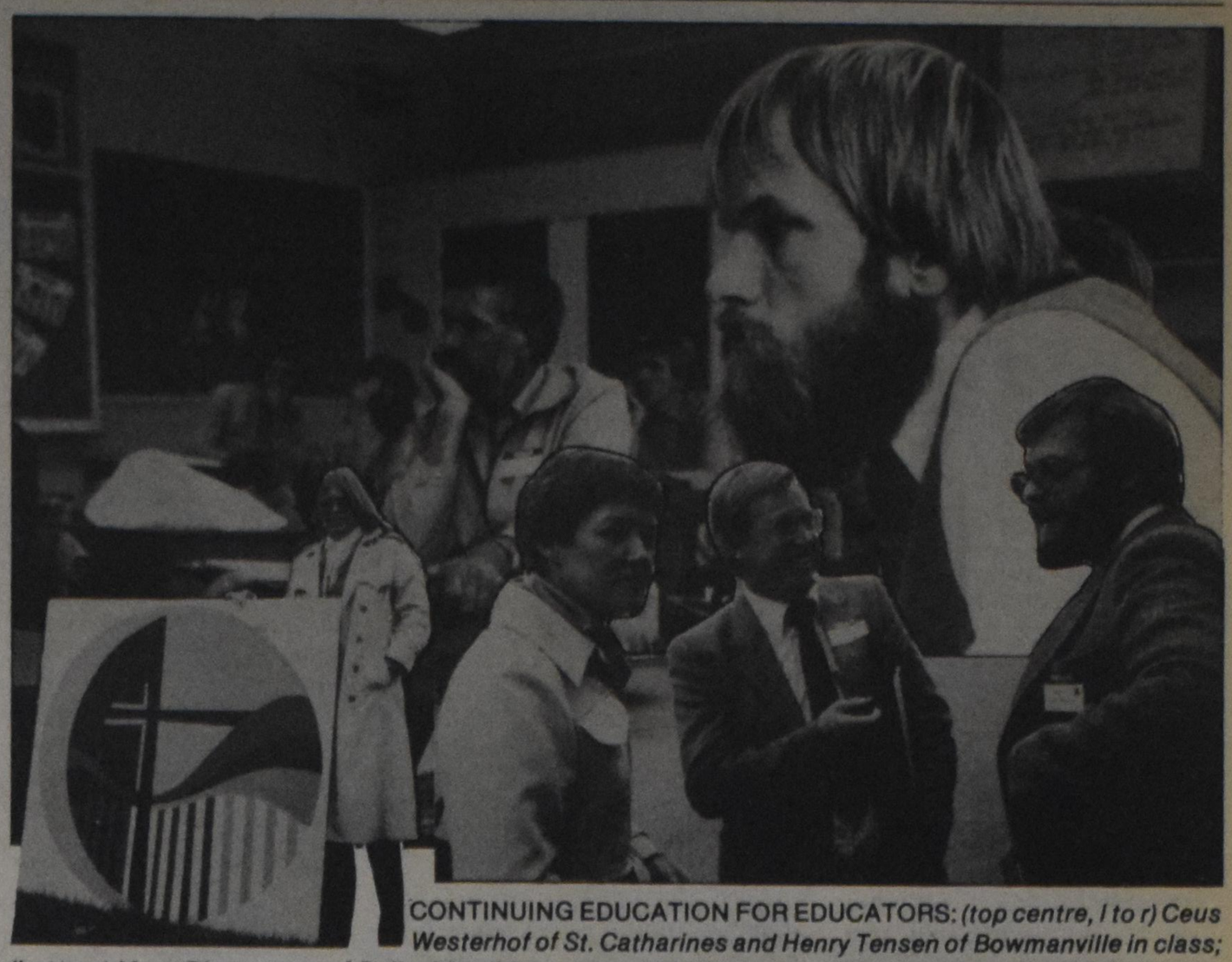
Dr. Jack Fennema

PALOS HEIGHTS, Illinois (Trinity College) — Trinity Christian College proudly announces the appointment of Dr. Jack Fennema as vice-president of administration. He comes to Trinity from Bellevue, WA, where he served since 1979 as headmaster of Bellevue Christian School.

A former Chicago area resident Dr. Fennema is a graduate of Roseland Christian School and Chicago Christian High School. He holds a Bachelor of Arts degree from Calvin College, Grand Rapids, MI, and a master of Arts degree in education from Florida Atlantic University, Boca Raton, FL. He earned his Ed.D. degree from the University of Georgia, Athens, GA.

Dr. Fennema brings much experience to Trinity Christian College. Prior to his position in Bellevue he was executive director of the Ontario Alliance of Christian Schools, Hamilton, ON. He was also director of the Teacher Education Program at Covenant College, Lookout Mountain, GA. During his career in Christian education, Dr. Fennema has written numerous articles in various Christian and education publications. He is also the author of *Nurturing Children in the Lord,* published by Baker Book House, Grand Rapids, MI.

A veteran of the United States Air Force, Dr. Fennema is married to the former Nancy Steensma. He and his wife have two teenage sons, Jeffrey and Douglas.



CONTINUING EDUCATION FOR EDUCATORS: *(top centre, l to r) Ceus Westerhof of St. Catharines and Henry Tensen of Bowmanville in class; (bottom) Marg Riemersma of Belleville with her convention logo; and Joanne Oussoren of Burlington, John Tamming of Cambridge and John Van Manen of Bowmanville in discussion*

Constant focus in changing times

Harry A. de Vries

This year's Ontario Christian Teachers' convention focused on the centrality of the Lord and his word in education. Its theme, "Changing World, Changeless Christ," was restated at different times and in different ways.

The colourful convention banner and logo, made by Quinte High's art teacher Marg Riemersma, hung at the front of the central meeting place in Immanuel Chr. Ref. Church for the two-day duration of the convention. With the cross, at the centre of the colourful design, the banner served as an effective visual statement of the convention theme.

The opening address by Dr. Bernie Zijlstra of the Institute, touched on a wide range of local and global concerns such as the changing role of women, the terrifying capabilities of nuclear arms, and the revival of non-western civilizations at the expense of declining western influence. It dealt with the death of liberal humanism but also stated the opportunity for "the resurgence of biblical Christianity." Zijlstra emphasized that educators, as the embodiment of "substantial healing," could teach students the biblical normatives in all human relations and in the use of natural resources. Zijlstra's address was based on Psalm 46, as was the theme of the convention.

Responsive readings and scripture passages all reflected the centrality of the creator. The convention song, "Our Rock and Fortress," was written and composed especially for the gathering by Syd Hielema. The song was new to the teachers but they, quite characteristically, picked it up quickly and sung it many times during the convention.

The closing meditation by Bert Witvoet, co-editor of *Calvinist Contact,* reminded teachers of the vision of the new world presented in Isaiah 35.

OCSTA conventions are normally organized by regions within district ten of CSI schools and obviously reflect in different ways the interests of teachers within the regions, so that this year's speakers and workshops varied remarkably from last year's. Many of the speakers came from within the Reformed community, and were, no doubt, well known to the organizers. But the quality and the diversity of the material offered in the workshops indicated the vast resourcefulness of the Ontario educational community.

Some veteran teachers gave workshops for their colleagues; Hamilton's Henk Nienhuis in drama, and Quinte's Marg Riemersma in art. Professionals in other vocations also presented workshops. Kenneth van Wijk of Christian Counselling Services in Toronto spoke on "The Child's Development of Social Identity." And Shirley Hornbeck, a consultant with the Frontenac County Board of Education in Kingston offered a workshop in "Creative Writing." There seemed to be a strong emphasis on literature this year in view of the fact that some 14 of the 58 workshops dealt with various aspects of literature in the classroom.

The convention took place at the same time as the "Man and Environment" conference, which drew people from around the world and featured such renowned personalities as Jacques Cousteau. Some of the teachers who attended both events commented that although the OCSTA conference speeches were very informative, they lacked the emphasis of the religious focus of the convention.

Most teachers enjoyed the convention, and many commented on the valuable pointers they could put into practice back home. Bill van Dyk appreciated May Drost's tips on teaching the novel in High school and a Trenton elementary teacher valued Peter van Huizen's talk on making poetry come alive in the classroom. Gerzinus Hoekstra's workshop on teaching choral music was well attended and another sizeable group appeared to be spellbound by storyteller Johanna Peetoom. There was appreciation for Mrs. Geraldine Steensma's address on the basics of pedagogy in the Christian community, although some said that it could also have been presented as a workshop.

The OCSTA membership meeting proved to be a lively forum of debate, as it has in the past, partly because of debate on the issue of establishing a part-time paid position for a coordinating, executive director of the association. The board proposal for the move was narrowly defeated again as it was last year. Someone expressed the opinion that teachers' association ought not to develop into an organization that might at some point come into conflict with other groups within the school movement. He reasoned that parents and teachers are both involved in the cause of educating the same children.

New OCSTA board members are: John Abma of Sarnia, Evelyn Bylenga of Chatham, Ted Vroon of London, and Cindy Stelpstra of Trenton. Harry Pott of Woodstock is the new chairperson. Dick Broer, Gary van Arragon, Ellie vander Wal, and George Vande Zande retired from the OCSTA board.

The convention was attended for the second year by teachers of the John Calvin School in Winnipeg and by teachers from Rochester, New York. Teachers from other reformed schools did not appear to be present.

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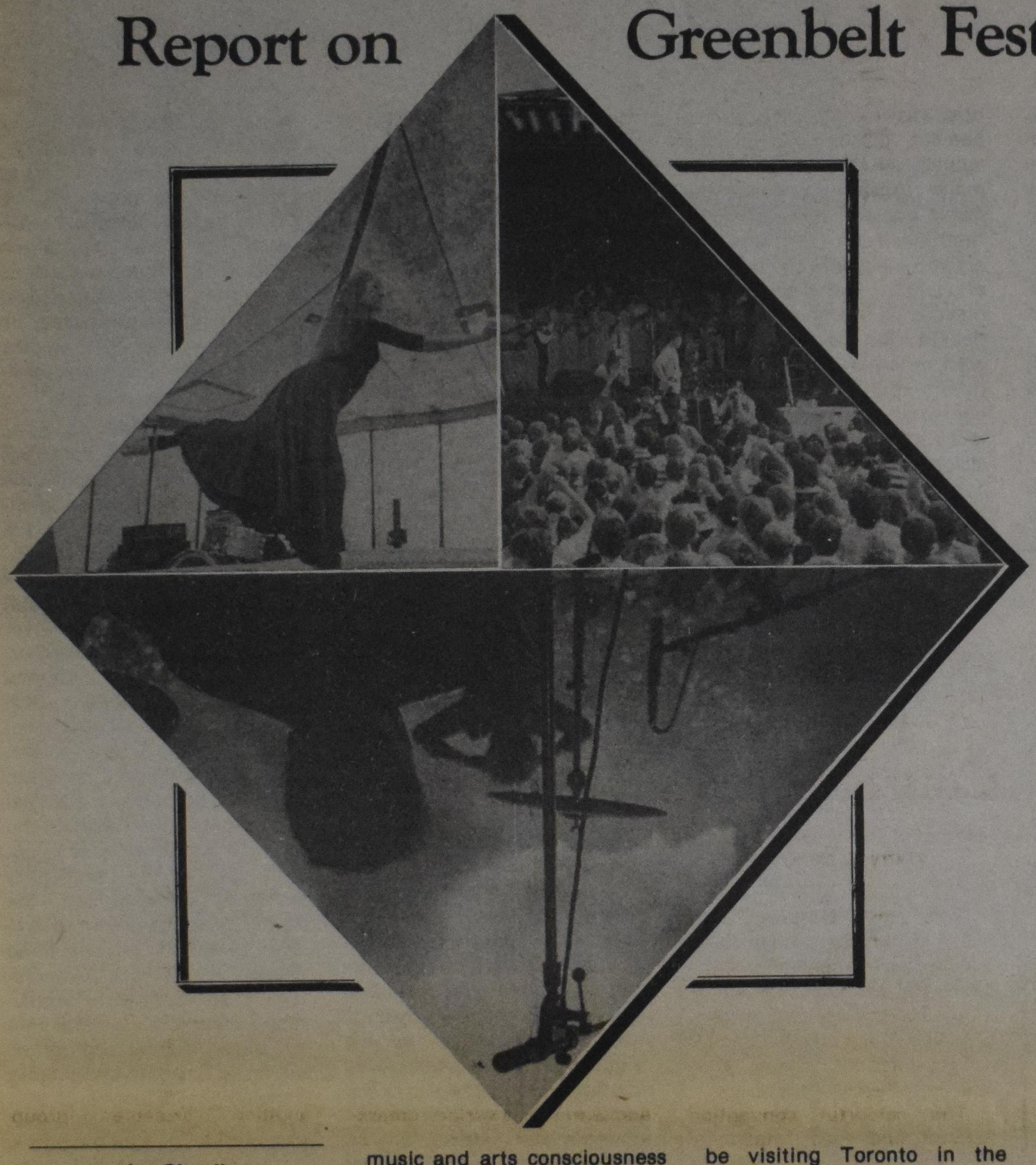
Entertainment

British lead the way in Christian Arts

Report on Greenbelt Festival, 1982



Jon Chaplin

Vigorous signs of life on the Christian music and arts front were loud and visible near London, England as 18,000 people converged on Greenbelt Christian Arts Festival, which became nine years old at the end of August. Greenbelt is unique in producing probably the largest gathering of Christian musicians anywhere in the world, and has now established itself as one of the major annual Christian events in Britain. This year almost fifty bands and other assorted artists, many from North America, concentrated into the four days of the festival (August 27-30).

Although music - of all kinds, but especially rock- was behind the original impetus and remains the central pulse of Greenbelt, an extensive supporting programme, similar to the Pittsburgh Jubilee Conference, has rapidly expanded, making Greenbelt quite different from the typical pop festival. Over ninety seminars on a wide variety of social, political, artistic and biblical themes were flanked by films, plays, poetry readings, discos, plus a "fringe festival" for would-be mainstagers and a "village" of exhibitions, book and record stores, and Christian organizations of every stripe.

Greenbelt's continued growth (numbers were down 2,000 on last year because of a change of location and a less stunning mainstage line-up) is indicative of the developing music and arts consciousness which has been infecting sections of the evangelical community in Britain over the last decade or so. While some North American Christians have taken important leads on the political and educational fronts, possibly the most visible evidence of organized Christian cultural presence in Britain so far seems to be in the arts. Greenbelt serves up a tasty sampling of this phenomenon.

In addition to the proliferation of rock and other bands in recent years, Britain has seen (at least those who've been watching) increasingly active Christian involvement in theatre, writing and the media. The London Arts Centre Group, a Christian professional arts community led by Nigel Goodwin, attracts many Christians active in these and other areas, and is regularly represented at Greenbelt. Britain now also has a couple Christian theatre companies, one of which, "Riding Lights," presented "Catwalk," by Christian playwright Murray Watts, and an hour of side-splitting skits at the festival.

Greenbelt was launched nine years ago on the initiative of Christian rock musicians associated with College House, a small and unusual educational venture attempting to communicate an integrated Christian worldview at pew level and beyond. (Its principal, John Peck, who is closely involved with the organization of Greenbelt, will be visiting Toronto in the Spring of next year).

Graham Cray, chairman of the Greenbelt executive committee, explains that "Greenbelt is a celebration of faith in Jesus Christ and an exploration of what it means to serve him today. At its heart is the conviction that the kingdom of God, his rule over everything, has begun in Jesus. God's rule is being restored." The purpose of Greenbelt is to express this conviction through music and the arts.

As with most ambitious ventures it is taking a good deal of time for the reality of Greenbelt to catch up with the vision. Having something of a catch-all character, the festival attracts artists with widely differing understandings of Christian art. Many of this year's musicians, for example, seemed to view their music primarily as a medium for evangelistic proclamation, although 1982 was an exception here. Others who see music as one explorable dimension of God's creation having an intrinsic legitimacy but in which one's life-confession is unavoidably if only implicitly sounded, were underrepresented.

Rumour has it that Bruce Cockburn is being sought for Greenbelt next year. More contributors like him, or British bands like "After the Fire" and "The Techno Twins" could be useful in showing that to opt for the second approach does not involve "soft-pedalling the gospel," which is what, understandably, many Christian musicians are afraid of.

While some theatre and media people at Greenbelt seemed to have made real advances in anchoring their work in their confession (Murray Watts, as a good example), a number of bands seemed to have medium and message fairly obviously out of kilter, perhaps partly through an untested adoption of musical modes which have emerged on the scene with a distinctly secular colouring.

Calvin Seerveld from the Toronto I.C.S., who was a keynote speaker this year, was delighted with the event, but remarked that "the punters were not so interested in reflecting on art as in enjoying whatever art was served up and then also reflecting on non-artistic matters." The Greenbelt organizers, however, are keen to push this process of critical reflection much further, although also among them remain differences of emphasis which will have to be worked on in coming years. One forum for this kind of debate is the Greenbelt quarterly newspaper *Strait*, which is an example of good and witty writing on arts and other topics avoiding Christian slogans and challenging readers to critically examine their music, art and lifestyle in general.

In fact, from the outset Greenbelt has always sought to be more than a music or even an arts festival. A fairly high degree of political interest was again evident at Greenbelt for example. Both Jim Wallis from the Washington, DC Sojourners Community and Paul Marshall, politics professor at the I.C.S., drew hefty crowds. In a packed "nuclear debate," Jim Wallis won a clear majority vote proposing that Christians should be nuclear pacifists. Many lapels sported CND badges. And an "unemployment tent" illustrated the practical response of several Christian groups to Britain's economic recession.

No one would deny that Greenbelt has only just begun its trek in pursuit of that elusive but demandingly alluring calling to define a creative Christian artistic posture. Greenbelt can only be as far along that route as its participants. But the obvious need for much more critical discernment and a clearly articulated direction should not prevent a cautious recognition that Greenbelt could eventually make a noteworthy Christian contribution to cultural renewal, not only in Britain but also perhaps this side of the Atlantic, where peeping Christian artistic communities might be tempted to try out their own version.

Is North America ready for a Greenbelt? Now dancing is on the agenda, anything might happen.

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Issues

The binding character of major assemblies ... yes, but!

Carl D. Tuyl

"The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order", so states Article 29 of the document which by common consent is accepted as the rule for Reformed churches. This simple and straightforward wording seems at first glance not very problematic, and not subject to many interpretations. It can be traced directly to the Church Order composed by the Synod of Dort which stipulated that: "whatever be agreed upon by the majority vote shall be considered settled and binding."

Yet anyone who ever superficially peruses the rich treasure of literature around this subject becomes immediately impressed with the fact that the plain language of Article 29 covers a veritable Pandora's box of potential thorny problems.

Almost every ecclesiastical controversy of whatever nature was accompanied by vehement discussions on the subject of the authority of major assemblies. Even the above-quoted formulation of the Synod of Dort was not arrived upon entirely in separation from the then current dispute in the churches. The debate was taken up again with renewed intensity at the time of the *Doleantie* (1886), only to be continued with even more passion around the decisions of the well-known Synod of Assen in 1926. In our own present studies concerning the question of women in office, the inquiry into the authority of the major assemblies also ought to play an important role.

It may come as a surprise to many that in the Reformed literature the uncompounded language of Article 29 is wrapped in, and surrounded by many caveats.

Whoever occupies himself tracing the origins of our current Article 29 finds at the very beginning of the Reformed churches already an emphatic insistence on equality among churches and office-bearers. The very first article of the Synod of Embden, convened on October 4, 1571, establishes that even the suspicion of hierarchy must be avoided. Continuing the investigation one is bound to be confronted eventually with the work of Voetsius whose *Politica Ecclesiastica* is still foundational to many of our common agreements expressed in the Church Order.

Gisbertus Voetsius was born in 1589 at Heusden in The Netherlands. He studied at the newly instituted university of Leyden with Gomarus and Arminius among others. It was with Gomarus as his mentor that Voetsius obtained his doctorate in theology. For twenty-three years he served as a minister, and in 1636 he was appointed a professor at the University of Utrecht. Classis Gorkum delegated him to the Provincial Synod of Zuid Holland, from which assembly he was deputized to the General Synod of Dort. Bouwman in his classic *Gereformeerd Kerkrecht* says of him: "the greatest canonicus of the Gereformeerde Kerken has been Gijsbertus Voetsius (p. 46, Vol I)."

Voetsius was a prolific writer, and really the first theologian to articulate the principles of Reformed Church Order. In doing so he took distance from four other systems of church government. He rejected the Roman-Catholic conception of infallible church councils, he repudiated the episcopalean idea that the office of bishop had higher authority than that of the presbyter, he spurned Erastianism which recognized the State as the ultimate authority in the church, and lastly, he eliminated on biblical grounds also congregationalism, or, as it was then known, independentalism.

It is a fact, however, that Voetsius' discarding of congregationalism was done with considerable more sympathy than the treatment he afforded the previously mentioned systems of church government. Dr. Bouwman in his book "*Voetsius Over Het Gezag Der Synoden*" argues that Voetsius in a certain measure was influenced by the writings of English congregationalists. This becomes evident in an accusation addressed posthumously at this father of our Church Order by a certain Dr. H. G. Kleyn who wrote in 1888, at the time of the *Doleantie*, of Voetsius: "motivated by his opposition against the Roman Catholic conception of the Church, and by his political principles, he got shipwrecked on the rocks of moderate independentalism."

It is to be expected then, that Voetsius would construct many cautions around the authority of the major assemblies. Indeed he did! Of his many warnings I mention two. The first one is found in the fact that Voetsius stated that synodical authority is limited, *potesta limitata*, he called it, because synods may not indiscriminately meddle with classical and congregational affairs. In the second place, Voetsius defined synodical authority as well as classical authority as cumulative in the sense of existing in relationship to other functioning authority, while he calls the authority of the minor assemblies privative, by which he meant: exclusive! "Cumulative," so comments Bouwman, means: "Existing side by side, acknowledging an authority in one body without denying the presence of that same authority in the other body."

These cautionary statements resound with multiple echo in all the Reformed literature on the subject. De Savornin Lohman, who with Dr. Rutgers published a study on the nature of synodical authority, refers continually to Voetsius in order to express repeated calls to circumspection: Voetsius teaches that classes and synods in relationship to individual congregations have no conclusive and compelling power ..." In another place: "... the whole tie and co-operation rests not on force but on consultation and conviction." A much referred to Church Order commentary of Lohman and Rutgers states simply: "compelling force may not be used."

It is within the framework of these and many more carefully constructed admonitions to prudence that Voetsius firmly rejects the idea that major assemblies would have no power at all, or that they would only exist to offer advice that individual congregations or consistories would be free to accept or reject. Voetsius' statement of the indisputable authority of major assemblies is a conclusion arrived upon in the company of conditions of profuse prudence, and attended by repeated admonitions to gentleness in the exercise of that power. Our present Article 29 in the Church Order, recording only Voetsius' conclusion, as it were, does not tell the whole story.

Continued next week ...

Someone Special

I remember back when we were smaller
And you were on your way.
We couldn't wait to see you.
We would look patiently out the window.

As soon as you arrived and sat down.
Down you went into your purse —
To a special place.
Mom and dad didn't always like it:
They pay our dentist bills!
But we loved it and you did too.

At Christmas time.
When all the family met.
We knew when you arrived —
Every niece and nephew was running around
With a bag of candy!

Of course everyone passed their kisses
All the way down the line — about 40 or more.
Your face glowing with happiness.

We didn't only love you for your gifts.
But because you were just simply —
A special person!

The hardest thing for me
Was to realize that ...
You weren't getting better.
Some day, you weren't going to be there.

As much as I tried to forget.
I couldn't help thinking ...
I wonder if she'll make it through this day
Without a bad fall?

As the years rolled by
I could see ...
It wasn't going to be much longer.
Your strong, stubborn willpower kept you going.
But soon that was going to wear out too.

When we least expected it.
It happened.
You were rushed to the hospital.
At first I was mad at God.
You had gone through so much already
And now this.

I came to realize that
Maybe this would be the Lord's way of showing us
Something before He took you home with him.

All this has dragged on now.
For three months.
Each week a different report.
Some good and some bad.

The first time I saw you.
I was alright. I could still talk to you.
There were hopes of you going home.
But you took a bad spell
And things became much worse.
I couldn't persuade myself to see you —
I was afraid to see you that way.

I came to see you again after that.
If I didn't see you, I would never forgive
Myself if something happened.
I thought of how you would feel if you knew
I had been crying the last time.

So, in I went — for you.
I had realized.
This might be the last time I would see you.

But of course, I'm not going to
Remember you the way you were these last
Few months, but the way you were before.
Full of love and care.
You were that special person Aunt Mary.
And I love you!

17 months later ...

Time has passed now with much struggling and suffering.
I myself was struggling with God.
Why was God letting you go on so long?
You've done nothing to deserve this suffering
Why you?

Every day was crucial.
You had your good days and your bad days.
Yet still you hung on — How?

When I looked at you, I wondered —
What is going through your mind?
What are you feeling?
There was no way of me knowing the answers:
You could not tell me.

I didn't visit you much.
How it hurt me so to see you this way.
I couldn't believe you were experiencing all this.
I wanted to remember you the way you were.

After 20 long months in 2 different hospitals.
God finally saw it was time to take his child home.
After all this time and suffering.
God made his decision and you let yourself go.

I couldn't cry much because there really was no reason.
Your suffering was over and now you're happier than ever.
Of course I cried a bit and that was for the
Good memories that are all gone.
But deep inside, I knew, it was all for the better.

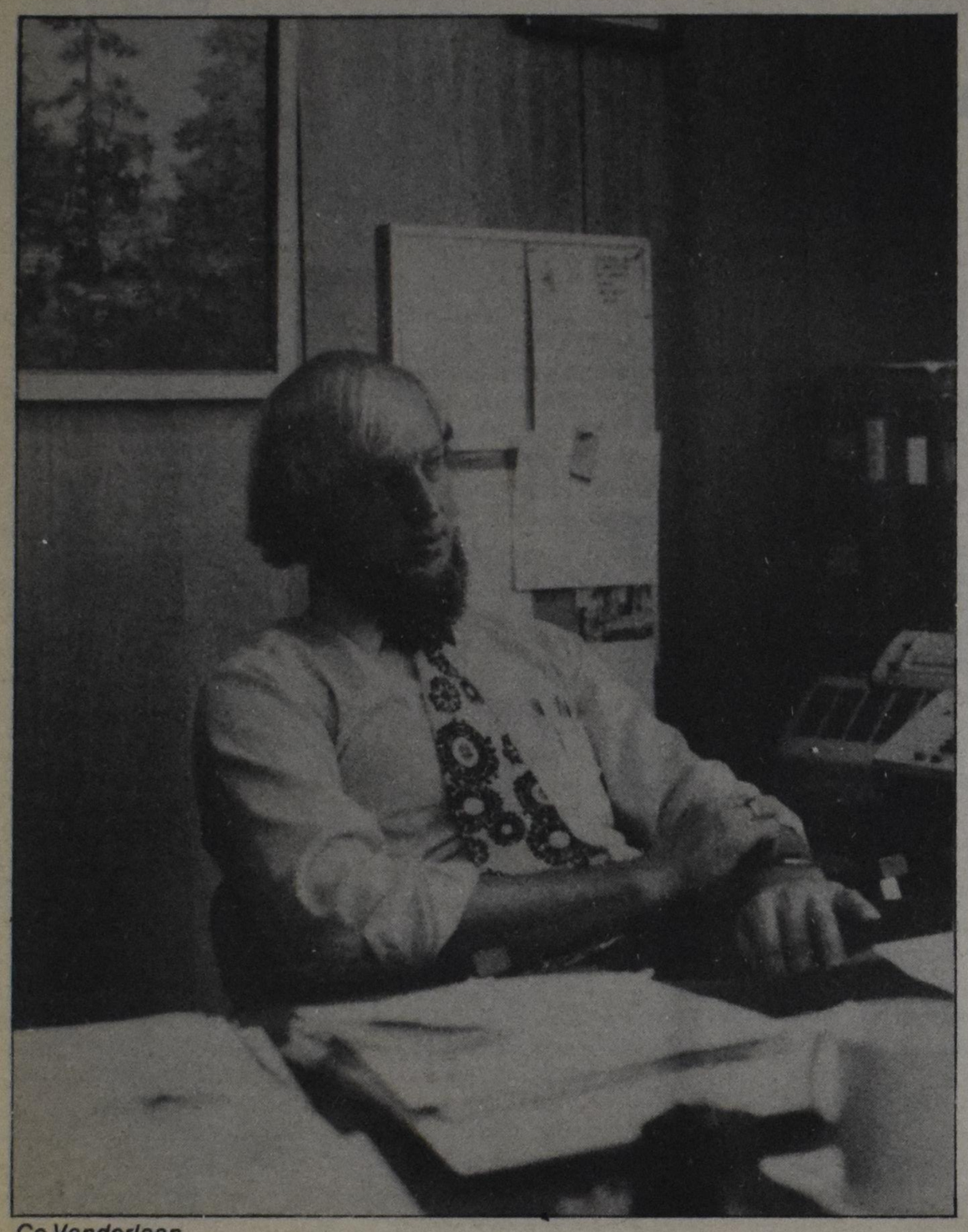
You were not only a special person to your family.
But to all those around you.
If someone was sick.
You sent them a card.
Those notes meant so much because of your own illness.
You never thought of yourself
But of others.

We all will miss you, Aunt Mary.
And we all love you.
No one will every forget you
Because you were such a special person!

Thank you God, for our Aunt Mary.

— February 1982
Debbie Harnden
(Gratefully sponsored by Mrs. J. Klooster)

People



Co Vanderlaan

Building trust in the workplace: an interview with a CLAC Agent

A CLAC agent for the past 16 years, Co Vanderlaan now represents the Christian Labour Association in Alberta. Shortly before Labour Day, **Calvinist Contact** *reporter, Wally Vandekleut, interviewed Mr. Vanderlaan in the Edmonton CLAC office.*

C.C.: What did you do before you became a CLAC agent, and why did you join CLAC as an agent?

C.V.: I started working when I was 16, driving transport for a year and a half. At that time already, when I was 18, I became involved in Christian organizations including the CLAC and the Christian school movement. When I was 19½ I started working for cable TV. I worked for them for four years, and in the meantime I helped my father farm during the busy times of the year.

We started a Christian high school in London, Ontario, when I was secretary of the Board. During the first year we looked for a Development Director to help gain membership and to work with the surrounding communities. We couldn't find one, so I took a year out of my work with cable TV and became Development Director for the school. Prior to the end of my term with the high school I was approached by the CLAC to work for them. This I did, starting in 1967.

C.C.: What former experience of yours has helped you to relate to people in the workplace?

C.V.: All kinds, I think. My experience as a truck driver and with cable TV, but in particular my experience with the Christian high school helped me learn where people are at, what motivates the Christian community, and how to help people implement their Christian faith in day-to-day ways.

C.C.: I see one of CLAC's main roles as helping to build trust in the workplace. How do you see this being done?

C.V.: Well, trust presupposes, first of all, recognizing each other's abilities. In the workplace that means at a certain point working through the traditional barrier of I'm the employer and you're the employee. I think that's a very important matter - in our society employer/employee relations have been terribly distorted.

A stage needs to be reached where employees can say that they have a bigger task than simply earning their paycheque, and the employer can say that the employees are more than just employees, that they're people with all kinds of abilities. You can use the analogy of a family. If the parents are only there to discipline the children, a child will never grow. But the moment a parent says to a child, "I'd like to see you do whatever you can," and encourages the child, then you see growth. The same type of thing happens in the workplace.

C.C.: What else are you trying to do in the workplace?

C.V.: When there is trust and a freedom to learn, employees begin to give of themselves, and through that they gain self-confidence and thereby also an appreciation of what the other is trying to do.

That's a long process, because we have to overcome all kinds of narrowly defined vocations. We're so trained in the thinking of 'I'm an engineer' or 'I'm a carpenter', and that that means I do this and no more. Unfortunately, the whole economic structure, the whole labour union system is built on that. If you're an electrician, you do electrical work, but don't touch anything else because that's someone else's jurisdiction.

C.C.: How do you try to reach people with these ideas? How do you translate these aims on a day-to-day basis?

C.V.: Well, in very concrete ways ... Let's take the analogy of a construction firm that employs a multitude of trades; carpenters, concrete workers, electricians, labourers, and so on. First of all, I try to convince them that they're working as a community rather than as a number of separate individuals.

That means that the labourer always has the initiative to learn to do some carpentry, for example. It gives the carpenter the initiative to see the labourer as a fellow worker rather than simply a labourer - 'Whatever I can teach him is good for him, for me, and for the entire work community.'

It gives the initiative to the employer to say that he's not going to be rigid in a situation like that - 'I'm going to allow the employees to develop and work hand in hand helping each other, rather than just alongside each other, one doing one thing, one another."

If in the negotiations for a collective agreement you can work that out, it can be a very encouraging thing for all concerned.

C.C.: What does an agent know about actually working - "He just sits behind his desk all day!" In other words, what type of experience, knowledge and abilities contribute to the making of an effective agent?

C.V.: You're asking me to evaluate myself at this point, and, of course, that's always difficult. First of all, and very importantly, an agent needs to be sensitive to what it means to be a Christian in every-day work-life. That I think is essential. Secondly, an agent should understand the frustrations that people go through, be sensitive to that, and then be able to place himself in the person's position. And then you don't sit behind this desk very often, fortunately.

That's why we have the CLAC training program - it's there to help agents learn how to help others build bridges of trust in the workplace.

C.C.: Are all plans, schemes or employer/employee structures suitable for all companies?

C.V.: No, by far not.

Every business has different friction points and so the approach to different businesses has to suit the particular enterprise. An enterprise where the management is only in it for the money will treat the employees like economic commodities. In an enterprise where the owner loves the work, he or she may sometimes forget the frustrations of the employees. Therefore, the approach, but also the structure will often be different in each case.

C.C.: Some people feel that schemes such as "profit-sharing" would enhance labour relations and company productivity. Please comment.

C.V.: Profit sharing is only one small part of where an enterprise should be. I think if you talk about sharing the profits, you also have to talk about sharing the losses; loss-sharing. You can't separate the one from the other.

In many ways "profit-sharing" becomes a carrot on a stick, and when the carrot falls off, things fall apart. In our society we use "profit-sharing" as that carrot, and all that it often does is basically feed on the greed of the individual because there is more economic gain to be had. Unless you do it on a much broader basis of a work community, it doesn't make sense.

C.C.: How could both employees and employers help build, in practical terms, a better work environment?

C.V.: To be very open to each other is very important in the workplace. Secondly, to get away from that very silly and unbiblical notion that if I am the owner and the employer, I have all of the responsibility and authority, and the employees have none.

Those two elements employers and employees have to overcome. As long as these elements remain, the enterprise will run stuck time and time again.

C.C.: How could employers and employees contribute to the overall work of the CLAC?

C.V.: By changing their attitudes about unions. I think that's essential. Employers, including Christian employers, often see unions at best as a necessary evil, and at worst, as something that's destroying our country and our economy.

The secular trade union movement in Canada is a bread and butter issue trade unionism. It's only concerned with economics. I think its response to the six and five per cent program of the Federal government is indicative of that. I think the strikes in Alberta by the nurses and doctors is another indication of that.

At the same time, trade unions like the CLAC, and I'm very biased, of course, need the support of the Christian community if we are going to be a witnes in our society.

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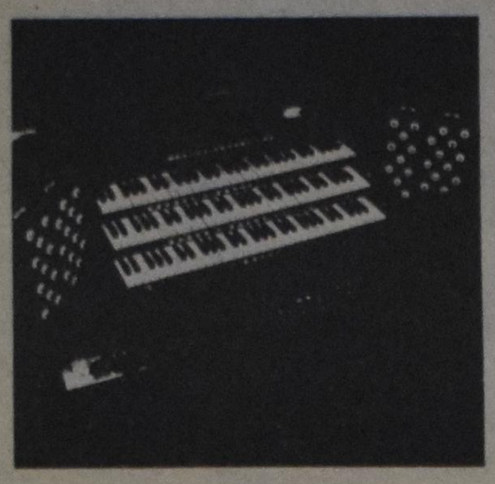

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Oh, for a dike!

- part 8

Betty Nieuwstraten

" ... As for that text you were reading, you don't have to memorize that. That Mr. Haystack was not properly informed we discovered a while ago. Now, as your brother and sisters are home already, you may go, too. Shall I bring you on my bike? You look so tired," said the headmaster.

"No, thank you, teacher, I can walk," Cory said, "and thank you for letting me go."

Once outside she thought for a while. There was a dike somewhere on this side of the school she knew. She had heard people talk about it. Since she was out of school early anyway, she might as well use the time and see. After a while she realized that she was climbing. Yes, there was the dike! She was getting excited and began to walk faster. What would there be on the other side of the dike? Meadows with cows and then a wide river? She tried to run, but she was too tired.

"Well, I've plenty of time," she told herself, slowing down, "plenty of time - it's not even recess yet."

When she finally came to the end of the climbing street, she was on the dike: just one long village street, lined with houses! On the river side most of the houses were built against the dike, a few steps down, side by side, so that you could see very little of what was on the other side or even at the foot of the dike. There was nothing of what she had hoped to see and no place to sit down and enjoy whatever was there!

She suddenly felt like she couldn't take another step. Yet, she walked on, very slowly, still hoping to find a spot where she could sit down and rest a while. She must have a rest before going back home! Finally she walked down a narrow, tiled path between the houses leading to the river.

"Oh good," she said to herself when she had come behind the houses. She now saw that she should have been able to get behind the houses from where she had reached the dike. That's how she would walk back, she thought, but she'd first sit down here a while to rest. There were no meadows or cows, just wilderness on both sides, and the river flowing past. But it was quiet and peaceful. The sound of the running river and the singing and chattering of the birds had a soothing effect on her. This was a good place after all she thought with a smile of satisfaction on her face, and, leaning back against a broad pole, she fell asleep.

Where is Cory?

Mom and Dad had been quite upset when they had seen their children come home about an hour after they had left for school, black and blue, full of scratches and bruises, and their clothes torn. Even Niesje looked like she had been in the front row of a skirmish. This time Aunt Jean didn't laugh.

"Joe, you'd better go to the school and talk to the headmaster. Look at those kids," and picking up Niesje, kissing her all over, she went on, "you ought to tell him ..."

"I have a note for you from Mr. Mapley, Mom," Sarah said and gave Mom a closed envelope. Dad read along over Mom's shoulder.

"Naturally that man is terribly embarrassed. He gave me the impression of being someone who has things well under control and knows how to handle troublesome situations when he was here Thursday night," Father said.

"Yes," Mom added, "let's see how things go next week; this might be the end of the trouble. Why don't we look after these three first and then we'll be ready for Cory when she comes home in a while."

The words heard most often during the next half hour in the kitchen where Mom and Aunt Jean doctored the children were, "ouch," and "that hurts," and "don't!" But when they were all finally treated they felt quite comfortable again, marked though they were by iodine applications, bandages, and of course, their swellings and bruises. For Niesje it had all been too much. While Mom, Aunt Jean, and Beth rushed to get the housework done and lunch ready, and Sarah and Bert put a jig-saw puzzle together, she fell asleep on the couch and knew nothing of the day's happenings.

Just as Mom was going to tell Beth to set the table she realized that Cory was not home yet. Mr. Mapley's note had said that she would be home shortly after recess. Mom figured quickly. She should have been here around eleven then, and it was now past twelve - where could she be?

"Beth," she called, "Cory is not home yet. Will you go and see where she is? Walk slowly the way they usually take when they come home. Sarah, come here, please, you go ... no," Mom interrupted herself, "I can't send you, you'd better set the table, O.K.? Please go right away, Beth. I'll ask Aunt Jean to go the route they take in the morning. Now don't get in a fight, eh?"

"Don't worry, Mom, I'm not a fighter," Beth replied, and out she went. It was not much later when Aunt Jean and Beth met at the school.

"Not a soul around," Beth said, "not on the way and not here."

"School is closed already and all the teachers have gone home. Why don't we go home too; maybe she's gone home by some other way in the meantime," Aunt Jean suggested. But, Cory was not home and Mom became alarmed.

"I think I know what she is doing, if I only knew where she went," she sighed. She got her jacket, mumbling, "I have to find her, I ..."

"Mom, what do you think she is doing?" Ian, who had in the meantime come home from school, asked. "Where do you want to go? Can't I go on my bike?"

"I don't know where she's gone but I'm quite sure that she's looking for a dike," Mom said, her face taut with concern.

"Well, Mom, she's heard of the South Dike I suppose and knows that one is the closest by. The school lies in that direction so that may be where she's gone. I'll go and look for her there. Please, don't be so worried, Mom, we'll find her," Ian said lovingly.

How anxious everyone was! The children, sore though they were, limped outside, looking from one street to the other, following a "plan the campaign" all their own. But, without success, for there was no Cory in sight. That day Dad could consider himself fortunate to have a shop full of customers, he made good money and could forget a bit about Cory.

Ian rode to the South Dike, rather slowly after he had passed the school, looking sharply to the left and right for a sign of his sister. He could not miss her, he thought, for there was not much traffic at this time of the day - it was lunchtime. He biked, very slowly, until he found a way down that led back into their neighbourhood. How he dreaded going home with the message that he had not found her! But maybe she had come home while he was on his search for her. That thought, and the fact that he was so terribly hungry, made him pedal faster again.

There was not much said during lunch, not much eaten either, except for Ian who was simply ravenous. Everyone was too concerned. But one decision was made: Ian would once more take his bike and go to the police station in the city to ask them to search for Cory. Mom was too restless to sit inside. She dressed Brammetje warmly, put him in his stroller, and took him out for a walk. Whoever wanted to could come along.

Continued next week ...

Family

In praise of older brothers

by Irwin De Vries

I can change a dirty diaper in twenty seconds flat. I can mix a baby bottle formula that would nourish an army. I can subdue a child's cry and turn it into a chuckle before the pain is even gone. I can take a sick kid and nurse it back to health in short order. And, what is more, I can translate a kid's gasps and gurgles into people talk.

To what do I attribute these abilities? Simply this: twenty-six years of dedicated, selfless service as an older brother.

Without a doubt older brothers are the most unrecognized resource today. Not only are they skilled in the art of child care, but also they leave in their wake a trail of used toys and clothes that they themselves had to fight for at Christmases and birthdays. For any kid with an older brother, life is easier all around. Who puts out garbage, washes the car, mows the lawn and digs the garden? Who drives the kids to and from birthday parties and gets his car seats covered in cake crumbs and melted ice cream? Who babysits, feeds and entertains when mom and dad are out?

It is time that older brothers receive the acknowledgement due them. They are nurses, teachers, listeners, trainers, diaper-changers, diplomats and translators. They're the closest you can get to a third parent. Yet, though you are supposed to be mature enough not to get mad when little Janie rides her tricycle into your stereo speaker, you're not allowed to make rules because that's your parents' domain.

How many times have I taken kid sisters and brothers to a playground, to an amusement park or for a walk? And how often have I ended up with one on my shoulders and another under an arm because their little legs grew tired? How much gum have I dug out of hair and noses? How much cotton candy have I painstakingly scraped off cheeks? How often have I kept kids in line in church while my father played the organ?

Before I left home to cleave unto my wife, just sitting around the dinner table was an event in itself. On either side of me sat a young brother, both of whom needed help with eating. I couldn't count the times that I prevented a near flood of ketchup as one of them enthusiastically shook the bottle over the plate and halfway across the table. And I've cut up so much meat into bite-sized pieces that I'm sure I could do it with my eyes shut. It always takes imagination to invent a game that convinces kids that eating is great fun. The victory, for me, was an empty plate and a look of surprise on the kid's face when he discovered that he unknowingly finished that whole plate of spinach.

Getting most kids to bed when you're babysitting is something else. It takes no ordinary talent to con reluctant kids away from the TV and into bed, particularly when you've played "nice guy" all night and they think you're an easy mark for sympathy tactics. They break out into sobs of despair and make you feel like some version of Attila the Hun. Or they threaten you with their form of lawsuit: "Wait till I tell mom you didn't let me watch this program!" For all your efforts at keeping them fed, entertained and out of trouble, you can't win.

An older brother develops countless funny faces, tricks, gyrations and contortions in order to suitably impress the younger ones at the right times. A monster chase (raise your hands, squint, grimace and, with a low voice, shout "Wwrrraaahhh," lumbering after them stiffly) sends the kids screaming through the house, trembling with terror. For some reason they love it and plead for more, though while I chase them they begged me to stop. I've never figured that one out. A stern, furrow-browed look can stop their fidgeting in church. A silly face can turn their tears into laughter.

The job of being an older brother also includes the duties of bicycle repairman. I thought I'd given up rusty chains and bent sprockets forever once I sold my bike and got a car. But I didn't think that for long. Soon those tiny little babies weren't so small anymore, and were going to school and riding bicycles. Whom do they come to after playing Evel Knievel on a ramp, or riding their bikes over nails or broken glass? And who oils the bearings and replaces spokes and adjusts seats and tightens handlebars?

Teaching is also part of the job. Sure, children learn from books, TV, school, their parents. But when it comes to tying shoelaces, playing Chinese checkers, riding a bicycle, making a bow and arrow, frying an egg or building a raft, the older brother is always there to show how. Often enough, too, a kid will ask an older brother what a certain word means. Older brothers who can define difficult words in a way that kids can understand deserve a medal.

The joys of birth are not confined to the parents. How can an older brother explain the suspense, the excitement of watching mom grow large with a new brother or sister? While dad is pacing up and down the waiting room at the hospital drinking cup after cup of coffee, the older brother is walking back and forth across the hallway at home, waiting for the phone to ring. Then comes the news: a new child in the family! Later, I have a chance to see the baby ... a boy ... a brother! Words fail me; I don't know what to say when I see him, that small, shriveled bundle, *my* brother. I hold him, and feel his warm head under my chin. His tiny hand curls around my finger and I feel tiny surges of life in that warm grasp. I feel moved by his helplessness. I have known him only five minutes, and already I love him more than words can tell.

I leave the hospital, thrilled to know that his birth makes me an older brother ... once again. I stop for a moment to think: I will change his diapers and mix his bottle. I will make him laugh, and cheer him when he is sick. When he is older, I will teach him how to make a triple-decker sandwich and to construct a soapbox car. And someday — if he is blessed of the Lord — very blessed indeed — he too will get to be an older brother.

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Persoverzicht

Carl D. Tuyl

• Er waait een nieuwe wind in Ottawa, tenminste in het Departement van Financien. De laatste keer dat de voormalige minister de heren journalisten uitnodigde voor lunch was dat een echt fijnproevers feest met het fijnste van het fijnste op de tafel, alles vergezeld natuurlijk van de duurste Franse wijnen. Lalonde deed het anders: pizza en bier en plastic vorken, en opschieten alstublieft. Het verschil in prijs was $900.00 maar het verschil in politiek klimaat was veel meer betekenisvol. En onze vlijtige Jopie stond weer eens voor aap. Zijn partij diende een motie van wantrouwen in tegen de regering in zake het ekonomies beleid. Helaas waren er vier-en-twintig leden van de fraktie afwezig toen het op stemmen aankwam. Tien hadden permissie van de fraktie leider, ook al niet erg snugger, maar de overige veertien waren absent zonder toestemming of notifikatie. De citatie van de week komt van de fraktie-voorzitter die de afwezigheid verklaarde met deze woorden: ''ze waren bezig met adjudikatie van gewatteerde dekens, in vergaderingen over wasgoed en al zulke diepe wereldproblemen.'' Die mijnheer had er blijkbaar balen van en stak zo de gek met zijn afwezige collega's. De Conservatieve Partij blinkt de laatste tijd niet uit in parlementaire strategie. Door zulk amateurs geklungel zijn ze ook uit de regering gewipt. Onze rooswater-socialist heeft ook al last van oproer in zijn gelederen. Teveel rooswater en te weinig socialisme vindt het Canadese Congres van de Arbeid, met andere woorden: de vakbonden. Ze schelden hem al uit voor een liberaal. Broadbent trapte op al die rooie tenen door zich tegen belastingverlaging te verklaren. Dat gaat natuurlijk dwars tegen de socialistiese bijbel in. Die kameraden willen verbetering van sociale voorzieningen met gelijktijdige belastingverlaging. Voor een exegese van zulke politieke idealen worden we dan meestal verwezen naar dat sprookje van dat meisje dat al maar door bezig was goud uit stro te spinnen. In de meeste landen met linkse regeringen gebeurt dat dan ook inderdaad tot dat men tot de wrede ontdekking komt dat iemand toch uiteindelijk de rekening moet betalen wil de zaak niet over de kop gaan. Goud uit stro is een zeer onwaarschijnlijk gebeuren. Maar zo lang de partij in de oppositie is, nemen de kameraden het niet zo nauw met de realiteit. Daarom is het goed om socialisten in de oppositie te hebben, die herinneren ons aan de ideale toestand. En ook al zullen we hier op aarde het ideaal wel nooit bereiken, het is toch goed en mooi dat we het ideaal binnen het raam van de besprekingen houden.

• In Alberta echter waren ze bijna hun socialistiese profeten kwijt. Daar gaat als resultaat van de verkiezingen premier Lougheed's haan wel voor zeker koning kraaien. Hij veegde de vloer aan met alle politieke oppositie. Toen de stemmen binnen waren bleken er twee socialisten in het parlement te zitten en twee vogels van onbekende pluimage, beter bekend als onafhankelijken. Vóór deze verkiezing was er maar één socialist, wedden dat Broadbent het verklaart als een honderd procent winst? Ondertussen kan de regering in Alberta gaan doen wat ze willen, en of dat nou zo'n uitnemende politieke toestand is betwijfel ik ten zeerste.

• De dokwerkers in Vancouver vertikken het nog steeds om aan het werk te gaan. Ze vragen veertien procent verhoging, en ze krijgen tien procent, dus staken maar jongens. De haven ligt vol met schepen waarop de kapiteins hun nagels afbijten van frustratie, het graan ligt te verrotten, iedereen in Canada verliest er hopen geld aan, maar je moet het ijzer smeden als het heet is, nietwaar? Staken dus maar, en maling aan de rest. Of de Chrysler automobiel werkers ook gaan staken? De hele onderneming kan er wel van op de fles gaan, maar ik weet dat als het op principe aankomt de vakvereniging net zo koppig kan zijn als een doorgewinterde gereformeerde ouderling.

• In de U.S. werd President Reagan heftig tegen de schenen geschopt in de verkiezingen daar. De Demokratiese Partij behaalde flinke winsten. De kiezers daar hebben hun afkeuring uitgesproken over Reagan's Hollywood-ekonomie waarin het goud voor jan-met-de-pet tot stro gesponnen wordt in de naieve en wat misdadige hoop dat jan-met-de-pet het niet eens zou opvallen.

• Op internationaal gebied heeft de steeds toenemende verkoeling tussen Moskou en Washington een toenadering tussen Moskou en Peking ten gevolge. En dat is geen pluim op de hoed van het Amerikaanse Ministerie van Buitenlandse Zaken. Alhoewel gezegd moet worden dat de huidige minister in dat departement het beter met onze professor schijnt te kunnen vinden dan de voormalige generaal-zondersterren. Ook onze ambassadeur in Washington ziet de deur op een kier voor besprekingen om tot betere relaties te komen.

• Ik wil u ook nog even attenderen op een paar advertenties die waarschijnlijk niet in Calvinist Contact zullen verschijnen en die u toch wel zullen interesseren. In The Wall Street Journal is een speciale aanbieding van prive-straalvliegtuigen. Ik weet dat u daarop gewacht heeft en u kunt zich tot mij wenden om inlichtingen. En voor al onze ''snowbirds'' die weer op het punt staan de roodborsten te volgen heb ik hier een uitstekende primeur: een huisje in het zonnige Zuiden voor de sterk verminderde prijs van vier millioen dollars. Wie't eerst komt, die 't eerst maalt natuurlijk. En voor de trouwlustigen: een nette heer in The Detroit Free Press zoekt een levensgezel (wat dat precies betekent tegenwoordig weet ik niet) die geen hoge hakken draagt. Wat daar precies achter zit weet ik ook al niet. Maar zo pik je nog wel eens wat op als je de kranten leest. Het morgenmopje in de Globe and Mail was als volgt: een student in de eerste klas werd gevraagd om een definitie te geven van een lift. Zijn antwoord: het is een klein kamertje waar je naar binnen gaat, doe de deur dicht en dan komt boven naar beneden!

• Hetgeen mij herinnert aan een prijsvraag die ik heb uitgeschreven voor de lezers voor de beste dominees-moppen. Ik heb er twee ontvangen maar de geachte redakteurs van dit weekblad zouden publikatie van deze nooit toestaan, en die inzenders zijn dus gediskwalificeerd. Kom aan beste mensen, zend mij uw dominees moppie. Eerste prijs zoals altijd twee gereserveerde plaatsen in onze tweede dienst met een zoen van de koster. Als er geen inzendingen komen ga ik grappen vertellen over gemeenteleden. Zoals ... nee, bij nader inzien geloof ik dat die er ook niet in zou komen, maar het is een beaut!

J. VanHarmelen

Gods vinger (1)

Opvallende gebeurtenissen, die we met ons verstand niet kunnen verklaren, worden vaak toegewezen aan een speciaal ingrijpen van God. Men is dan geneigd om te spreken van Gods vinger. Men wijst dan niet alleen een merkwaardig feit aan, maar tracht het ook op die manier te verklaren.

U hebt wellicht gehoord van de tachtig jarige oorlog. Een felle strijd werd er gevoerd tussen de Geuzen en de Spanjaarden. In 1572 werd Lumey, de aanvoerder van de Geuzen, door de prins van Oranje als zijn stadhouder benoemd. Lumey was een eigenwijs mannetje, die zich niet veel van de prins aantrok. Na de verovering van Den Briel op 1 april 1572 kwam de stad Gorcum aan de beurt. Ook de franciskaner monniken, die in het kasteel hun toevlucht hadden gezocht, werden gevangen genomen, en niet zachtzinnig behandeld. Ze werden overgebracht naar Den Briel, en op bevel van Lumey opgehangen. Lumey had nog meer op zijn kerfstok. Tegen het einde van het zelfde jaar werd de prior van een klooster te Delft op bevel van Lumey te Leiden gemarteld en gedood.

Zij die gedood werden, worden de Roomse Martelaren genoemd, die eerst zalig, en later heilig verklaard werden. De Rooms-Katholieke historicus Kronenburg concludeert: ''Heeft God zijn glorie niet doen schijnen in de verschrikkelijke straffen over hun beulen? Is Lumey niet door een vreselijke ziekte aangetast? En is Gorkum niet jarenlang van alle hulp beroofd geweest en geteisterd door burgeroorlog, besmetting en hongersnood?''Was dit Gods vinger?

Bij het beleg van 's Hertogenbosch in 1629 werd Wezel, het opslagdepot van het Spaanse leger, bij verrassing genomen; een kanonskogel brak de ketting van de ophaalbrug die toegang gaf tot de stad. Frederik Hendrik zei toen tot de bode, die hem dit vreugdevolle bericht bracht: ''Mijn zoon, mijn zoon, is het zo geschied? Dit is Gods vinger!'' Een Spaanse kroniekschrijver schreef over dezelfde gebeurtenis: ''Men ziet het al weer: de kinderen van de duivel worden altijd door de duivel geholpen.'' Twee volmaakt tegenstrijdige verklaringen van het zelfde feit!

Een zeer sterk voorbeeld van dit aanwijzen van de vinger Gods vinden we bij Groen van Prinsterer, als hij in de onthoofding van Oldenbarneveldt, meer dan dertig jaar na het vonnis, dat de Staten van Holland onder zijn leiding velden ten aanzien van de Leidse samenzwering van 1587, de verschijning van Gods wrekende gerechtigheid ziet. Het betrof een complot van Calvinistische aanhangers van Leicester tegen de Libertijnse regenten. Drie van hen werden ter dood veroordeeld.

Een ander voorbeeld vinden we bij Bilderdijk als hij aan Da Costa schrijft over de val van Napoleon, en de slag bij Waterloo: ''Ja, weinig of niets heeft de menselijke hand er in gedaan. Deze is alleen als medebestemming in het machtsbewijs des Allerhoogsten aan te merken; en wij zijn door Gods hand behouden.''

Soms hoort men, denkt men te horen, Gods stem in de geschiedenis. De Duitse Christenen meenden deze stem Gods duidelijk te horen in 1933 toen Hitler aan de macht kwam, en zeiden: ''Wij zijn vol dank jegens God, dat hij als heerser der geschiedenis aan ons volk in Adolf Hitler, de Führer en redder uit bange nood, geschonken heeft.'' De regeringsgezinden in Zuid-Afrika zagen duidelijk Gods vinger in april 1960 toen de aanslag op Verwoerd, de premier van Zuid-Afrika, mislukte. Zij schreven in hun bladen: ''Waarom mislukte de aanslag? Verwoerds zeer speciale taak, waarvoor God hem heeft uitverkoren, is nog niet vervuld.'' (wordt vervolgd).

Dutch

Uit Nederland

☐ Enkele tientallen milieu-aktivisten hebben in Brussel de Nederlandse Ambassade bezet gehouden. Daarmee protesteerden zij tegen de Nederlandse medewerking aan het storten van Belgisch en Zwitsers radio-actief afval op dezelfde plaats waar nu al Nederlands afval werd gestort. De Zwitsers-Belgische dumping gaat op dezelfde vergunning als het dumpschip de Scheldeborg wiens storten van 3,000 ton radioactief afval in de Atlantische Oceaan werd vertraagd door acties van de milieubeweging Greenpeace. Het Belgisch-Zwitserse afval werd geladen in de Belgische haven Zeebrugge in twee Nederlandse vrachtschepen.

☐ De Amerikaanse boycot van de aanleg van de gasleiding tussen de Sovjet Unie en West Europa betekent voor het Hengelose bedrijf Cooper Bessemer het verlies van een order van 75 miljoen gulden. Het bedrijf zou onderdelen hebben moeten leveren voor de compressorstations. Het Hengelose bedrijf is echter een volle dochter van Cooper Industries in Houston, Texas, en was daarom gebonden aan de boycot.

☐ In Den Haag zijn de muren van de onlangs gerenoveerde Poolse ambassade beklad met leuzen. Op de muren stond ondermeer "Walesa vrij" en "Solidariteit". In een telefoontje aan het ANP heeft het comité Poolse Arbeiders Solidariteit -P.A.S.- gezegd hiervoor verantwoordelijk te zijn. Het comité zegt de leuzen te hebben aangebracht in verband met een demonstratie voor het ambassadegebouw. Bij die demonstratie werd herdacht dat twee jaar geleden de akkoorden van Gdansk tot stand kwamen, waardoor de oprichting mogelijk was van het Poolse vakverbond Solidariteit.

☐ Het Limburgse Brunssum is in het geweer gekomen tegen de plannen van minister Til Gardeniers om zo'n twintig ziekenhuizen te sluiten. Want ook het ziekenhuis Sint Gregorius de Grote staat op de lijst. Een afgeladen gemeenschapshuis drong er bij drie aanwezige Tweede-Kamerleden op aan de zaak terug te draaien. Ze beloofden het te zullen proberen. Een Haarlemse neuroloog heeft tegen de plannen van Gardeniers zelfs een proces aangespannen. Hij stond op het punt zijn praktijk te verkopen voor 375.000 gulden. Maar nu ook de Haarlemse Mariastichting op de nominatie staat te verdwijnen is die praktijk geen cent meer waard.

☐ Dirigent Bernard Haitink van het Amsterdams Concertgebouw heeft gedreigd zijn ontslag te zullen nemen en nooit meer een voet op een Nederlands podium te zullen zetten, als minister van CRM Hans de Boer de bezuinigingsplannen op de Nederlandse orkesten doorzet. Door die bezuinigingen komen veel orkesten in moeilijkheden en zal het Concertgebouw-orkest 23 muzikanten moeten ontslaan.

☐ CDA-minister van Financien Fons van der Stee is op een verkiezingsbijeenkomst in Den Haag uitgevaren tegen de dirigent vanwege zijn uitspraken. Minister v.d. Stee noemde Haitink's dreigement echt schandelijk. Volgens van der Stee heeft de overheid jarenlang met gulle hand het muziekleven gesteund. Maar nu het iets minder gaat moet iedereen terug, dus ook de orkesten.

De franse taal in Quebec

door William Stewart

Canadian Scene - De toekomst van de Franse taal in Quebec houdt al jaren opvoeders en intellectuelen bezig. In de afgelopen jaren hebben regeringen wetten uitgevaardigd die bedoeld waren het voortbestaan van de taal te garanderen en de kwaliteit er van te bevorderen.

De laatste drie provinciale regeringen hebben taalwetten uitgevaardigd, maar de meest ingrijpende wet was Bill 101, die door de huidige Parti Quebecois regering te boek gesteld is. In Bill 101 wordt het onderwijs in de Engelse taal sterk verminderd en wordt het moeilijker gemaakt op zulke scholen toegelaten te worden, terwijl alle reclame op openbare plaatsen in de Franse taal moet geschieden.

Het Office de la langue francaise ziet toe op de uitvoering van de wet en houdt zich tevens bezig met research van de Franse taal. Deze organisatie heeft de bevoegdheid om bepaalde Franse termen goed te keuren of af te keuren en wat deze organisatie zegt is dan officieel. Men beoogt hiermee om het Frans dat in Quebec gebruikt wordt zo internationaal mogelijk te maken, om hiermee communicatie met andere Frans sprekende landen gemakkelijker te maken. Tevens hoopt men zo de kwaliteit van het in Quebec gebruikte Frans te bevorderen.

Er werken niet minder dan 75 terminologie experts op dit bureau die de gebruikte terminologie op allerlei gebied, waaronder ook techniek en wetenschap, bestuderen. Zij brengen rapport uit aan een Terminology Committee, die onder leiding staat van Pierre Auger, en bestaat uit drie mensen uit zijn eigen groep en drie onafhankelijke terminologie experts.

Wanneer deze commissie bijvoorbeeld besluit om het woord "mazout" te verkiezen boven "huile a chauffage" voor het verhitten van olie, dan wordt het door het taalbureau overgenomen, het wordt gepubliceerd in de Quebec Official Gazette, de overheid is dan verplicht het te gaan gebruiken, het wordt gebruikt op alle scholen, en overal waar het door het publiek gezien kan worden, zoals bijvoorbeeld op bestelauto's. Hoewel dit tot nu toe nog niet is gebeurd kunnen boetes van $25 tot $500 opgelegd worden aan particulieren of van $50 tot $1,000 aan bedrijven als men zich hieraan niet houdt.

Sinds de stichting van dit bureau in 1978 zijn 350 verschillende uitdrukkingen officieel verklaard, waaronder "centre commercial," in plaats van "centre d'achat" ter aanduiding van een winkelcentrum, "boeuf marine" in plaats van het ingeburgerde Engelse "smoked meat". De commissie doet ook wel voorstellen voor het gebruik van bepaalde woorden, zonder die verplicht te stellen. Er zijn meer dan 300 van zulke voorstellen gedaan. Men heeft bij voorbeeld voorgesteld om "hambourgeois" te gebruiken in plaats van het algemeen bekende "hamburger."

De directeur van de Terminology Commission zegt dat het niet ongewoon is als een regering het gebruik van bepaalde woorden verplicht stelt en de kwaliteit van het taalgebruik bevordert. Dit wordt bijvoorbeeld ook gedaan in Israel, Noorwegen, IJsland, Tunesie, Pakistan, Turkije, Indonesie en Frankrijk.

Men is het echter niet altijd eens met de uitspraken van de commissie. In 1979 werd bijvoorbeeld bepaald dat het woord "stop" op verkeersborden vervangen diende te worden door het Franse woord "arret." Er werd gezegd dat het woord stop zelfs in het Franse woordenboek voorkomt en internationaal bekend is. De huidige minister van transport, Michel Clair, zei dat in 150 gemeenten het woord arret is geaccepteerd en dat de rest het zo snel mogelijk diende te doen.

Onlangs heeft de wijkgemeente van Montreal Outremont echter bekend gemaakt dat hier het woord stop op de borden blijft staan omdat het een internationaal bekend woord is en omdat de borden besteld waren voordat de regering het thans geldende standpunt had ingenomen.

Er zijn altijd al problemen geweest met het gebruik van de Franse taal, hetgeen in belangrijke mate wordt veroorzaakt door het feit dat de gangbare taal in Noord Amerika Engels is. Ook op internationaal gebied wordt het Engels zo algemeen gebruikt in handel en wetenschap en dat maakt het alleen maar moeilijker om het Frans te handhaven.

De taal heeft veel te maken met de identiteit van de Frans sprekende bevolking in Quebec. Dat verklaart waarom men zich hier zo intensief met dit probleem bezig houdt en men het zelfs nodig heeft gevonden er wetten over uit te vaardigen.

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Druk in de wolkenwinkel

Radio Nederland - Uit een artikel in het jongste nummer van het KLM personeelsblad, De Wolkenridder, blijkt dat de verkoop aan boord van de vliegtuigen, en niet alleen van drank, parfum en rookwaren, maar ook van tal van andere artikelen een niet meer weg te denken bron van inkomsten is voor de luchtvaartmaatschappijen. Bij de KLM werd in één maand tijd bijvoorbeeld voor 3 miljoen gulden aan boord verkocht.

Ook bij de Nederlandse chartermaatschappijen Martin Air Transavia leveren de boordverkopen een belangrijke positieve bijdrage aan de winst en verliesrekening. Van de luchtvaartmaatschappijen was het overigens Transavia die er al in 1971 mee begon naast de traditionele accijnsvrije artikelen ook snuisterijen, zoals hangertjes, lepeltjes en manchetknopen voorzien met het maatschappij symbool aan boord te verkopen. Bijna de helft van de passagiers koopt op chartervluchten nog iets aan boord.

De KLM moet het op zijn lijnvluchten meer hebben van de internationale zakenreizigers en heeft zijn Wolkenwinkel aan deze categorie aangepast door ook enigszins prijzige artikelen, zoals shawls, rekenmachientjes, sieraden, en aanstekers, aan boord te hebben.

In het boekjaar 81-82 verkocht de KLM 300 duizend artikelen, drank, parfum en sigaretten niet meegerekend. Er wordt voor gezorgd dat de aangeboden artikelen altijd goedkoper zijn dan in de winkels op aarde, wat op zich niet zo moeilijk is omdat de belasting toegevoegde waarde, de BTW dus, in de lucht wegvalt.

Transavia geeft overigens toe eenmaal een verkeerd artikel te hebben geintroduceerd. Een leuk plastic vogeltje dat drie verschillende soorten gesjilp kon voortbrengen. Het werd met grote graagte gekocht voor de kinderen, met als gevolg een passagiersruimte waar een ieder dol werd van het gepiep. Tot overmaat van ramp gaf het beestje spoedig de geest, waarop het gesjilp wel staakte, maar alle beestjes moesten worden teruggenomen en terugbetaald.

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Notes of Thanks 15.00

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THANKS

ZEKVELD: Our sincere thanks to the many congregations who prayed for recovery of our husband and father, George Zekveld, while a patient in the intensive care unit of the Toronto General Hospital. Our appreciation for the many visits by Pastor C. Geleynse of Port Perry, hospital Chaplain Rev. J. Geuzebroek and Rev. J. Westerhof of Willowdale. Also our sincere thanks to Pastor J. Tenyenhuis of Montreal for visits to the Royal Victoria Hospital while George was a patient there. Okke and Nita Bouwma (Montreal) your kindness we won't forget.
On October 9, 1982, the Lord took our beloved husband and father home.
We extend our sincere thanks to everyone who has expressed sympathy and other kindnesses.
"Our faithful God makes plans which cannot fail.
He loves his own, and to himself he calls them.
He knows their past and future in detail.
His present help makes only good befall them.
The works of time which his pure being spans
Are in his hands."
Mrs. D. Zekveld and family.

BOS: We express our sincere thanks to our children, grandchildren and friends, who made the day of our 60th Wedding Anniversary an unforgettable one. Also thanks for the many cards, flowers and gifts. Above all, we are thankful to our Lord who, in his goodness, spared our lives so that we could celebrate this day together.
Mr. and Mrs. Klaas Bos, Sarnia, Ont.

BIRTHS

RINTJEMA: We give praise and thanks to God for the precious gift he has given us, a healthy daughter, ADRIANA, born October 3, 1982, weighing 8 lbs. 12 oz. Fourth grandchild for Mr. and Mrs. Diedert Schilstra, St. Anns, and 3rd grandchild for Mr. and Mrs. John Rintjema, Smithville.
Jack and Christine Rintjema, 274 Lake St., Grimsby, ON L3M 2A1

VYN: Martin and Anne (nee Veenhof), give thanks and praise to the Lord, creator and giver of life, for entrusting us with a beautiful gift, a daughter, JANNELLE DAWN. Weight 7 lbs., born 11:53 p.m., October 24, 1982, at St. Josephs Hospital, Hamilton, Ont.; 27th grandchild for Mr. and Mrs. Jacob Vyn, Ancaster and 6th grandchild for Mr. and Mrs. Wm. N. Veenhof, St. Catharines. Proud great-grandparents are Mr. and Mrs. W.F. Veenhof, St. Catharines and Mr. and Mrs. A. Spoelstra, The Netherlands.

Gracious Saviour,
Gentle Shepherd,
Little ones are dear to thee.

BIRTHS

SCHOTSMAN: John and Pauline thank the Lord for the precious gift of another child. JOLENE DANEE was born on November 1, 1982, weighing 7 lbs. 10 oz. A welcome playmate for Melanie, Alisha and Paulina; 4th grandchild for Mr. and Mrs. J.D. Schotsman and 49th grandchild for Mrs. P. Vander Kruk.
R.R.#1, Waterdown, Ont.

ANNIVERSARIES

Ruinerwold 1932 — Smithville 1982

November 12

With thankfulness to God, we are pleased to announce the 50th Wedding Anniversary of our parents and grandparents,

AREND and ALICE BENNINK
(nee Bakker)

We are thankful that we may celebrate this day with them.
With love from:
Bill & Agnes; Tricia & Bill, Fred & Arlene, David, Sharon
George & Ann; Andrew, Mike, Lawrence
Arnold & Tina; Alan, Carol, Rose, Cathy
Albert & Pauline; David
Jenny
Open house on Saturday, November 13, 1982, from 2:00 - 4:00 p.m. in the Smithville Chr. Ref. Church.
Best wishes only.
Home address: R.R.#3, Smithville, Ont.

1957 — 1982

November 26

We are happy to announce the 25th Wedding Anniversary of our parents,

JIM and THERESA GREIDANUS
(nee Zylstra)

The Lord has greatly blessed us as a family.
His name be praised!
With love from:
John
Wilfred
Leo & Mary Jane
Charlie
Ronnie
Frances
Open house on Friday, November 26, 1982, at Homesville White Carnation Hall from 7:30 - 1:00.
Best wishes only.
Home address: R.R.#1, Londesboro, ON N0M 2H0

1957 — 1982

November 16

GERRY and HEIDI MEIJAARD
(nee Muys)

With love and thankfulness to God, I am pleased to announce the 25th Wedding Anniversary of my parents.
May the Lord continue to bless their marriage and grant them many more years together, as wonderful as the first 25.
Congratulations and love from your son:
Tyler
Home address: 2200 Sunnydale Dr., Burlington, ON L7P 1E9

1957 — 1982

November 13

It is with thankfulness to the Lord that we would like to share with you our admiration for our father,

PETER VAN EGMOND

who has served 25 years in the ministry and to our mother who has helped mold the backbone of our father's work. May the Lord grant you many more years in His service.
With love from your children and grandchildren:
John & Sylvia; Jeremiah, Jacob — Abbotsford, BC
Eric — Lacombe, AB
Peter — Redeemer College, Hamilton, ON
Lianne — at home
Michael — at home
Home address: 4110 Garrow Hill Trail, Mississauga, ON

ANNIVERSARIES

1947 — 1982

November 12

With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents,

CHRIS and ALI TROELSTRA
(nee van Barneveld)

May the Lord continue to bless you and give you many more years together.
With love and congratulations from your children and grandchildren:
Berta & Martin; Elena, Chris
Anka & Terry; David
Audrey & Pearse; Timmy, Adrian
Peter & Irene; Christopher
Cheryl; Alyssa
Else & John

OBITUARIES

The Lord seemed pleased to take from this earth his little child,

JEROME ANDREW

after six hours of life, on Saturday, October 30, 1982.
Beloved infant son of Arnold and Helen Eising.
Darling grandson of Jansje and Jannes Eising of Simcoe and Lammie and Henry Rumph of Grimsby.
Loving nephew of many aunts and uncles.
R.R.#3, Jarvis, ON N0A 1J0

Sorrowful, but thankful for all he has meant to us, the Lord very suddenly called unto himself on October 15, 1982, my beloved husband, our father and grandfather,

DIRK HEEG

while vacationing in Holland, in his 70th year, after a happy marriage of 43 years.
Every hour, every moment I lean on Thee; Thy word alone O Lord, now comforts me.
Yke Heeg-Hiemstra & Rev. John Heeg — Dunnville
Henny Heeg-Rynberk — Matlock, Iowa
Pieter Heeg & Wilma Heeg-Huizinga — Dunnville
Tina Heeg — Toronto
Yvonne Gils-Heeg & Bert Gils — Oakville
Sjoerd Heeg & Rinske Heeg-Falkena — Oudega (W), The Netherlands
Tjitske van der Knyff-Heeg & Arie van der Knyff — Dunnville
Simon Heeg & Joanne Heeg-Westerhuis — Dunnville
Gerrit Heeg & Willy Heeg-Van Ravenswaay — Dunnville
Anita Schibli-Heeg & Karl Schibli — Dallikon, Switzerland
Sybren Heeg — Dunnville
Allan Heeg & Cathy Heeg-Dykstra — Dunnville
Diane Heeg — Kitchener
and grandchildren.
Brother of Stuart and Hinke Heeg-Klynstra — Jarvis.
Home address: R.R.#1, Dunnville, ON N1A 2W1

The Lord at his appointed time took home our beloved brother-in-law and uncle,

CORNELIS JILLES KRYGSMAN

He had complete trust in his Lord and Saviour and may this be a comfort to his wife, Jeanne Krygsman (nee de Ruiter) and his children:
Gre (nee de Ruiter) & Tim Kalisvaart — Oshawa, Ont.
Styni (nee de Ruiter) & Art Markus — Bradford, Ont.
The Netherlands:
Kees & Rika Steen — Bergsehoek
Piet de Ruiter — Schiebroek
Adri de Ruiter-Offerman — Rotterdam
Jo de Ruiter — Reeuwyk
nieces and nephews.
October 18, 1982.

"The Lord is my Shepherd."
(Psalm 23)

OBITUARIES

"Even the sparrows and swallows are welcome to come and nest among your altars and there have their young, O Lord of heavens armies, my king and my God!" (Psalm 84:3).
For us unexpected, but in his time, our Lord took home to himself our beloved husband, father and grandfather,

JAN OTTER

at the age of 64.
Beloved husband of Geziena Johanna (nee Maas).
Dearly missed by his wife and children:
John & Judy Otter; Belinda, Betina — Cannington
Gary & Laurie Otter; Amanda — Markham
Margaret Otter — Brampton
Matthew — at home
Dear brother of:
Johan Otter — Holland
Frowk Krale (nee Otter) — Petrolia
Margje Moes (nee Otter) — Holland
Predeceased by Henderik Otter and Bonne Otter.
Funeral service was held at the Bethany Chr. Ref. Church of Bloomfield, Ont., on Friday, October 29, 1982 at 2:00 p.m.
October 26, 1982.
Home address: R.R.#1, Bloomfield, ON K0A 1G0

On Sunday, October 24, 1982, at the age of 80, the Lord took unto himself our dear mother and grandmother,

ALBERDINA WESTERHOF

predeceased by her husband in 1970.
We rejoice in the knowledge that she may forever celebrate the marriage feast of the Lamb.
Grace Notenbomer — Medicine Hat, Alta.
Bill & Tina Westerhof — Haney, BC
Evert & Gretha van Pelt — Haney, BC
Lammert & Joan Westerhof — Pitt Meadows, BC
John & Claire Westerhof — Delta, BC
Bob & Dina Westerhof — Abbotsford, BC
Webb & Meta Westerhof — Terrace, BC
Edd & Diane Westerhof — Delta, BC
Walter & Sylvia Verwoerd — New Westminster, BC
Jake & Betty Stromer — Pitt Meadows, BC
43 grandchildren, 25 great-grandchildren.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).
After many years of physical discomfort, which she endured very patiently, our dear mother, mother-in-law, grandmother, and great-grandmother,

NEELTJE ZEKVELD
(nee de Haan)

passed on to her eternal home at the age of 82 years.
Predeceased by her husband Teunis Zekveld on December 22, 1953.
Mother of:
Pat & Andy Hiemstra — Orono, Ont.
Gilbert & Gertrude Zekveld — Bowmanville, Ont.
George (deceased October 9, 1982) & Dorothy Zekveld, Sunderland, Ont.
Helen & John Wybenga — Russell, Ont.
Arie & Martina Zekveld — Bethal, South Africa
John & May Zekveld — Bowmanville, Ont.
Jacob & Ada Zekveld — Mount Elgin, Ont.
grandchildren and great-grandchildren.
October 31, 1982.

OBITUARIES

On November 3, 1982, the Lord took suddenly to his eternal glory, our dear sister, sister-in-law and aunt,

GRACE (Grietje) KOK
(nee Winter)

Beloved wife of Albert R. Kok, Jarvis, Ont.
May the Lord comfort him and the children.
A.G. Jager-Winter & K. Jager — Appingedam, The Netherlands
H.A. Winter & J. Winter-Jager — Brantford, Ont.
nieces and nephews.

December 10, 1913 — October 14, 1982

On October 14, 1982, our beloved husband, father, and grandfather,

ROBERTUS VAN SCHUBERT

in his 69th year, was taken into eternity according to the eternal, perfect wisdom of God Almighty, while in the fullest anticipation of being forever with his great redeemer and king.
Beloved husband of Jennegien van Schubert (nee van der Weide).
Children:
Bill & Betty Laman — Pequannock, N.J.
Bob & Judy van Schubert — Omemee, Ont.
Al & Els van Schubert — Leduc, Alta.
John & Anne van Schubert — Barrie, Ont.
Martin & Susan van Schubert — Thornhill, Ont.
Henry & Maureen van Schubert — Weyburn, Sask.
and 15 grandchildren.
"My flesh and heart may fail, but God is the strength of my heart and my portion forever" (Psalm 73:26).
Home address: 111 Inverlochy Blvd., Apt. #312, Thornhill, ON L3T 3R7

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PERSONAL

Respectable, clean Christian woman; 44 years old, February 27, 1983, would like to meet and correspond with respectable, clean Christian man, the same age or older preferably. Write to Box #4729, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

A young Christian widow with two children wishes to correspond and meet a sincere Christian man between the ages of 28 and 35. Will answer all letters. Send all correspondence to: Box #4728, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Classified Advertising

PERSONAL

Single Christian farmer, age 28, living in southern Ontario, wishes to meet or correspond with girl 27 or younger, with similar background. Reply to Box #4727, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Trailer for sale: 10 x 38; completely furnished; in Orange Grove Mobile Home Park, Bradenton, Florida 33507. Contact: A. Kuyver, (813) 756-5769.

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SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.
Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

LUCKNOW: A **grade 1-3 teacher** is required for the Lucknow and District Christian School from March 1 - June 1, 1983. Please apply in writing or phone: H. Janssen, Principal, Box 550, Lucknow, ON N0G 2H0, phone: (519) 529-2016.

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215 acre dairy farm: Niagara County; milking 47 cows; 48 young cattle; good quota and all machinery; A-1 building; 3 silos.
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100 acres: operating dairy farm, complete with cows, machinery, pipeline milker, stable cleaner, bulk tank; 100 acres tillable; located near Smith Falls, Ont.; ready to move right in; vender will finance.
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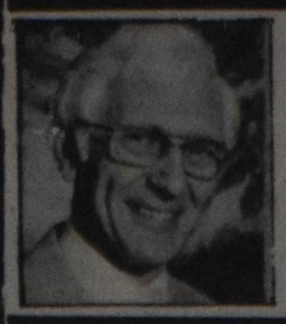

William R. Rang

Skylights

Rembrandt

Most of us know him as the greatest artist who ever lived. He was the master of light and he painted the famous 'Nightwatch.' Some of us may know that he did 600 paintings during his lifetime and over 1,700 etchings, and we know, of course, that he was Dutch. In a number of our homes we have books on his works and every so often we page through them. Yes, he was a great artist.

Yet I'm sure that he was more than an artist. I think that first of all he was a teacher, your teacher and mine. Through his works he taught me about love, mercy, and humility. He showed me, too, that I am present in the characters of numerous Bible stories. When he painted the crucifiction of our Lord, he included himself with those who raised the cross. One can see Rembrandt's face near the feet of Jesus. Oh yes, he knew that his sins had sent Jesus to the cross. But since he loved Him, in another painting one can see Rembrandt holding his arm around the Lord when His body was taken from the cross.

One of his favourite parables was the one that we mistakenly call "The Prodigal Son." He painted it a number of times and there are numerous etchings showing the return of the prodigal one. But take a closer look. Study the face of that son, for it is Rembrandt himself. Unworthy to be called a son and yet a son because the Father loved and forgave him.

Rembrandt, the teacher. He taught me to see myself in the pages of Scripture as one in need of the grace of Christ. Thus I may recognize myself in Peter and in Zaccheus and in numerous other people whose stories have been recorded in the Word. Seeing them means seeing my own smallness and my own need for the Saviour. Seeing myself, I know how great my Saviour is.

Yes, the great Rembrandt showed me how small I am.

Remember!

Now is the time to become a subscriber to C.C., or to renew again in time for winter, the season for good reading material.

A public lecture on

Human Rights in Christian Perspective

by Dr. Paul A. Marshall

recently appointed Senior Member in Political Theory at the Institute for Christian Studies, Toronto

Saturday, November 13, 1982 at 2:30 p.m.

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Events

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An event in C.C.'s "Calendar of Events" is one of the best ways to inform your community!

LET'S PLAY CHESS

Editor: Pete Layer

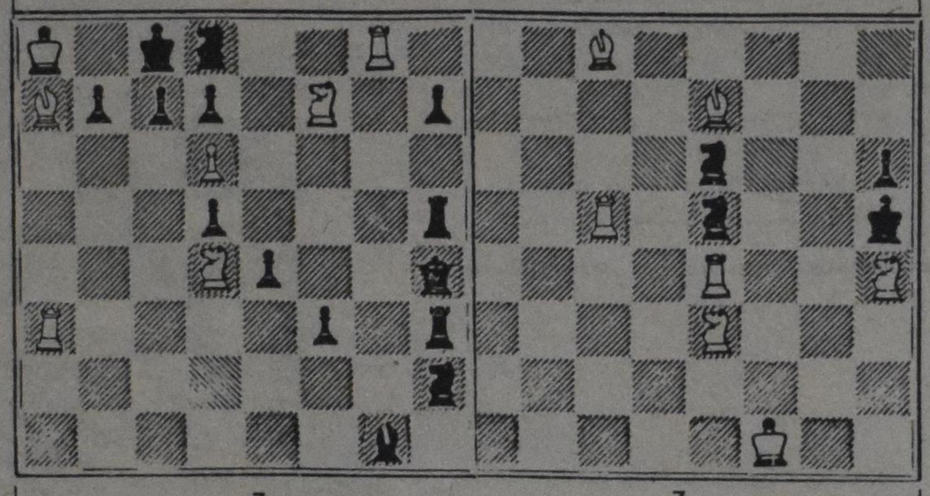
SECOND SERIES OF PROBLEMS IN NOVEMBER

#938
Russia, 1940

14

#939
J. Swane,
Holland, 1941

5



7
3-mover 3 pts.

7
2-mover 2 pts.

Notes

1. This week's problems illustrates how composers make use of "economy" in their compositions. The three-mover, #938, contains 7 Black pieces and as many White pieces. Yet the solution is not very complicated. Mr. Swane, on the other hand managed to compose #939 with very few pieces with a complicated theme generally requiring many more pieces. It takes a great deal of effort to minimize the number of pieces for a given theme.

2. Please give the key, threat and all variations for #938 and the key and threat, if any, for #939.

3. The deadline for the November problems #936-939 is December 28, 1982 (postmarked) for everyone.

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● SEE THE CALENDAR OF EVENTS FOR DATES AND PLACES ●

The Board of
HOMESTEAD
cordially invites you to attend
The Fourth Annual General Meeting
Thursday, November 18, 1982
at eight o'clock
the Lord willing
Immanuel Christian Reformed Church
Mohawk Rd. and West 5th St.
Hamilton, Ontario
Special Guest
Dr. Harry Van Belle
Professor of Psychology
Redeemer College
Topic
Nurturing Your Child to Emotional Maturity

Share the news, happy or sad, with the C.C. family.

Calendar of events

Sept. 17 - Dec. 4	Back to God Hour Rallies: Nov. 12 in Wingham Public High School, 8:00 p.m.; Dr. Nederhood. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhood. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.
Nov. 13	Back to God Hour Rally at 8:15 p.m. in St. George's Anglican Church, Woolwich Street in Guelph. Dr. Nederhoed will speak and the music is by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ.
Nov. 13	Bel Canto Christian Choral Society of London, and the Ambassador Male Chorus of Hamilton, will have a concert at 8:00 p.m., in the Bethel Chr. Ref. Church of London.
Nov. 13	Dr. Paul Marshall inaugural address on "Human Rights in Christian Perspective" at 2:30 p.m. in the Medical Sciences Auditorium, University of Toronto. Reception following at ICS, 229 College St.
Nov. 18	The Board of Homestead invites you to attend the Fourth Annual General Meeting, at 8:00 p.m. in the Immanuel Chr. Ref. Church of Hamilton (Mohawk Rd. and West 5th St.); speaker: Dr. Harry Van Belle.
Nov. 19	Professor Hendrik van Riessen public address on "Crisis in Western Civilization" at 8:00 p.m. in Rehoboth CRC, 800 Burnhamthorpe Rd., Etobicoke.
Nov. 18	Christian Farmers Federation of Ontario will hold a Provincial board meeting from 10-4 a.m. at Ontario Ministry of Agriculture and Food, Milton, Ontario.
Nov. 20	The Willowdale Chr. School Christmas Bazaar, 11 a.m. to 2 p.m., at the school; arts and crafts and a light lunch; croquettes and oliebollen will be served; proceeds for the school.
Nov. 20	The Choirs of Brantford CRC and Ref. Churches and organist Andre Knevel will present a program of sacred music at Alexandra Presb. Church in Brantford, 7:30 p.m.
Nov. 20	Annual Bazaar at Calvin Chr. School, Hamilton.
Nov. 27	Quinte Classis, Elder's Conference in the Grace Chr. Ref. Church, Cobourg, Ont. Steven Bylsma; 'Responsibilities of Elders, in the instruction of and preparing candidates for public profession of faith, and the follow up work needed, to keep confessing members active in the church.'

Willem Hendrik Zwart in concert: Nov. 25, Sarnia - First CRC; Nov. 26, St. Catharines - Covenant CRC; Nov. 27, Hamilton - Christ Church Cathedral; Nov. 28, Grimsby - Mountainview CRC.

Evening of Reflections and Joy with Herman deJong, Salem Development Director will be held at the following places:
Nov. 9, Clarkson CRC, Mississauga, 8:00 p.m.; Nov. 10, Waterdown, Bethel CRC, 8:00 p.m.; Nov. 15, Brampton, Second Chr. Ref. Church at 8:00; Nov. 17, Orangeville, CRC, 8:00 p.m.; Nov. 18, Cobourg Chr. Ref. Church at 8:00; Nov. 22, Barrie, First CRC at 8:00; Nov. 25, Dundas, Calvin CRC at 8:00; Nov. 26, Bowmanville, Rehoboth Chr. Ref. Church at 8:00.

The Canadian Home Bible League: Van Polen Multi-Media presentations;
Nov. 13, Burlington; Nov. 15, Dundas; Nov. 16, Georgetown; Nov. 17, Grimsby; Nov. 18, Toronto; Nov. 19, Woodstock; Nov. 20, Guelph; Nov. 21, Kitchener; Nov. 24, Clinton; Nov. 25, Exeter; Nov. 26, Sarnia; Nov. 28, Sarnia; Nov. 28, London; Nov. 30, Chatham; Dec. 1, Chatham; Dec. 5, Oshawa; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

CPJ 1982 Regional Annual Meetings: Calgary: November 12, 1982 at 8:00 p.m. in Calgary Christian School; contact Jenny Krabbe, (403) 276-5709. Lethbridge: October 28, 1982 at 8:00 p.m. in the Immanuel Christian School. Contact Evertt Tanis, (403) 732-4681. Blackfalds: November 1, 1982 at 8:00 p.m. in Blackfalds United Church. Contact: Rose Konynenbelt, (403) 343-1395. Edmonton: November 8, 1982 at 8:00 p.m. in Kings College. Contact Nolan VanGaalen, (403) 435-4158. Neerlandia: November 5, 1982 at 8:00 p.m. in Neerlandia Christian School. Contact Margaret Dykstra, (403) 674-3769.
British Columbia. Vancouver: October 15, 1982 at 6:00 p.m. in 1st Chr. Ref. Church of New Westminster. Contact Joyce Tolman, (604) 521-4673. Smithers: December 1, 1982. Contact Janna Selnen, (604) 635-4503. Victoria: October 23, 1982. Contact Henk Lammers, (604) 479-4152. Terrace: December 21, 1982. Contact Harry Kruisselbrink, (604) 847-3638.
Ontario. Brampton: October 23, 1982 at 1 p.m. in John Knox Chr. School. Contact Connie Dryfhout, (416) 451-9865. London: November 20, 1982 at 1 p.m. in London District Chr. School. Contact David Broad, (519) 433-0718. Hamilton: November 27, 1982 at 1 p.m. in Redeemer Chr. High School. Contact Walter Neutel, (613) 731-7141.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Nov.12	Wed.Nov.10	Fri.Nov.5-10a.m.	Wed.Nov.3-noon
Fri.Nov.19	Wed.Nov.17	Fri.Nov.12-10a.m.	Wed.Nov.10-noon
Fri.Nov.26	Wed.Nov.24	Fri.Nov.19-10a.m.	Wed.Nov.17-noon

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Donations to Salem's new Fellowship Fund are always appreciated. Especially during the time when we remember *God's greatest gift to us!* And ... so this may be a good time to ask Salem members to search their memories or files. Have you sent in your 1982 contribution? Please notice the change of address! SALEM, 128 Willowdale Ave., Willowdale, Ont. M2N 4Y2.

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Books

Religion

Book of beliefs

Eerdman's Handbook to the World's Religions, Eerdmans/ Oxford, 1982; hc., 448 pp.; $27.50. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

With the growth of modern communications and increased travel, it is important to know what a Christian believes about a Hindu or a Buddhist. And as well for the sake of accuracy and informed mission work, Christians should take the trouble to investigate what lies behind the commitment and descriptions of other faiths.

Since we live in a global village, we can no longer be sheltered from the influences of the world's major religions, ideologies, sects and cults. Of course, no one can examine in depth all the alternatives to Christianity. However, an adequate survey can be given to guide the inquirer through today's religious maze. And this is precisely the aim of this book.

The Handbook presents a comprehensive clear and interesting introduction to the world's great religions from man's earliest forms of worship to the present day practices and beliefs.

More than 50 different authors have contributed to this volume leading to differences in quality and assessment in its content. However, all the authors have written from a Christian perspective.

The chapter by Christopher Lamb "The Claim to be Unique" clearly states the evangelical position on comparative religions." If Christianity is unique, it is only because Christ is. If it ceases to witness to him, it ceases to have any value for the human race."

Each faith is objectively and concisely described and helpful information is given about the history, beliefs, practices, and scriptures of each of them. For example, chapters "Life in a Jewish Family" and "A Day in the Life of a Muslim Family" are very informative. The book contains many charts, black and white and colour pictures, plus a rapid factfinder section and a comprehensive index.

The **Handbook** is an excellent reference book for anyone wanting to learn about beliefs and practices of different faiths.

Though this is a fine and highly readable book, I am disappointed with the quality of the black and white pictures. Many are not very clear. Furthermore, the authors should have been more generous with providing dates. Such important figures as Ghandi, Trotsky, Mao-Tse-Tung and others are mentioned without any reference to the dates of the lives or influences.

Bible study

WCC devotions for 1983 meeting

Images of Life. An Invitation to Bible Study, World Council of Churches, Geneva, Switzerland/ Anglican Book Centre, 600 Jarvis Street, Toronto, ON, 1982; pb., $5.50 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

The assembly of the World Council of Churches will be meeting in Vancouver, BC, from July 24 to August 10, 1983. This forthcoming event will give Christians in Canada a unique opportunity to witness the WCC in action. The theme for the assembly is "Jesus Christ - the Life of the World."

Currently scheduled for debate by the delegates are eight issues that have been prominent on the WCC agenda since Nairobi: witnessing in a divided world; taking steps toward unity; moving toward participation (by lay people, by the elderly, the disabled and others who are often excluded); healing and sharing life in community; confronting threats to peace and survival; struggling for justice and human dignity; learning in community (new goals of education); communicating with conviction (What do Christians share? How do we go about sharing?).

Bible studies which have been prepared for pre-assembly activities are based on seven biblical images: the way of life, birth, the house of living stones, the bread of life, the treasures of life, the crown of life, and the water of life.

The material is produced in an attractive and inviting 6"x8" packet which contains a 28-page study guide, notes for group leaders, and 14 pictures and paintings from around the world that help to visualize the theme images. A set of seven posters may be ordered separately.

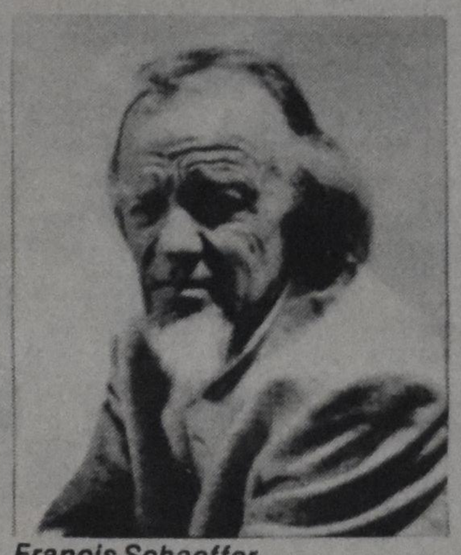
Since the study material is meant for Christians of diverse cultural, ethnic and theological backgrounds, I realize that not everyone will be pleased with it. However, I am sure that those who hold to the historic Protestant view of the Bible's inspiration won't be satisifed. The material is too one-sided. It is horizontal in scope, with universalistic overtones and influenced by liberation theology.

Just one example. The miracle of the feeding of the 4,000 is explained away by saying: "The astonishing fact is that, through the people's sharing of what they had, there was sufficient food for all. This sharing happened because Jesus was present with them. At the very beginning of his ministry Jesus had rejected the idea of producing food without such a process of sharing, dismissing it as one way of tempting God."

Having read **Images of Life,** I suspect that the WCC's assembly in Vancouver next year will propagate the same liberal views as the one in Nairobi.

The Christian Life

A call to arms



Francis Schaeffer

A Christian Manifesto, Francis Schaeffer, Crossway Books, Westchester, Illinois; pb., 157 pp., $5.95 U.S. Reviewed by Theodore Plantinga, Hamilton, ON

Francis Schaeffer is well known in Reformed circles for his many publications and his ministry to students and young people. From him many have learned that there is a struggle of spirits raging in the world, and that we must either side with Christ or turn our backs on him. Schaeffer deserves to be commended for his devotion to the Christian cause.

This is not to say, however, that his analysis of what goes on in this world is correct on all points. Much as I like the overall purpose and tone of this little book, I find myself disagreeing with various specifics in the analysis and historical background offered in it. Generally speaking, I believe Schaeffer is too optimistic about the historical origins and roots of American civilization. I simply do not agree that the "United States was founded on a Christian consensus." And I believe that Schaeffer is a shade too quick to speak, in our situation, of "not only the right, but the duty, to disobey the state." He takes a decidedly rosier view of the American revolution than I would be inclined to.

Yet disagreements about details should not distract us from the main point of this worthwhile book, the call to arms. "It is not too strong to say that we are at war," writes Schaeffer, "and there are no neutral parties in the struggle."

Theology

Barclay misses the boat

Arguing about Christianity: Seven Discussions between William Barclay and Ian Reid, William Barclay, The Saint Andrew Press/Trinity Press, 1981; pb., 70 pp., $4.75. Reviewed by Rev. Jack Quartel, Ottawa, ON

Dr. Barclay has been a parish minister for many years, as well as, in later years, a professor of Divinity at the University of Glasgow. He is widely known for his commentaries. Dr. Barclay died in 1978.

This book is an interview of Dr. Barclay by a well-known British journalist Ian Reid. It covers: "Proof of God," "Jesus," "The Bible," "The Church," "Life After Death" and "Healing."

Dr. Barclay says some valuable things in his own interesting way. I think, for instance, of the evidence he gave for the existence of God. When someone finds a watch, will he conclude that somehow all the elemental forces somehow produced a watch? Or will he conclude that there must have been a watchmaker? If someone then looks at the earth, will he conclude that it is a result of chance, or must he admit that there be a maker behind it?

Too bad that we must part ways with him frequently. For instance, he denies the virgin birth. Nor does he believe that the Bible is God's Word, but rather it contains God's Word. According him, there are no demons either.

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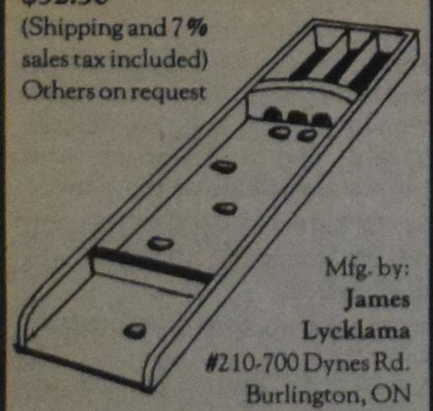

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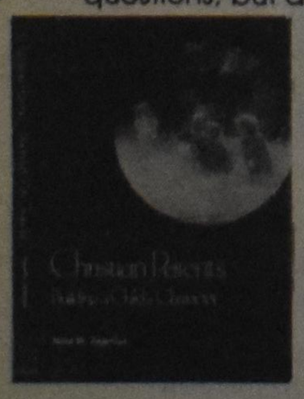

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